The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 49.—WHOLE NUMBER 1194.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, FEBRUARY 4, 1854. AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week day in this city and Brooklyn follows:
In TRINITY CHURCH.........at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.........7 " 5 "
CHURCH OF THE NATIVITY.........9 A. M.
CHURCH OF THE ANNUNCIATION.........9 "
[Sunday services, 10½ A. M. and 3 P. M.
CHURCH OF THE HOLY COMMUNION.........8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION.........½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES.........9 "
CHURCH OF THE HOLY INNOCENTS.........9 "
On Saints' days and other Festivals, second service 11 "
ST. LUKE'S CHURCH, Brooklyn.........8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.........9 A. M.
ST. MARY'S CHURCH, Brooklyn,.........at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR FEBRUARY.

5. Fifth Sunday after the Epiphany.
12. Septuagesima Sunday: Third Sunday before Lent.
19. Sexagesima Sunday: Second Sunday before Lent.
24. St. MATTHIAS the Apostle.
26. Quinquagesima Sunday: Next Sunday before Lent.

MARCH.

1. The first day of LENT, commonly called ASH WEDNESDAY.
[Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed immediately after the Collect.]
5. First Sunday in Lent.
8, 10, 11. Ember Days.
12. Second Sunday in Lent.
19. Third Sunday in Lent.
25. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.
26. Fourth Sunday in Lent.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th st.
Bedell, Rev. George, 61 Tenth street.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., Eighty-sixth street, near Hurl Gate.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 22 East Thirty-eighth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th street.
Embury, Rev. Edmund, 34 Harrison street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Gardiner, Rev. Charles H., 64 West Thirty-second street.
Geer, Rev. George J., 229 West Twenty seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 46 Laight street, St. John's square.
Hopkins, Rev. John H. Jr., Gen. Theol. Seminary, and 16 John st.
Houghton, Rev. George H., 9 East Twenty ninth street.
Howland, Rev. Robert S., 105 Waverley Place.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d ave.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 243 Spring street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, B.D., Rev. Milo, 307 West Twenty-first street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Nichols, Rev. George W., 176 Second avenue.
Nichols, Rev. Samuel, 176 Second avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peck, Rev. Edward M., General Theological Seminary.
Peters, Rev. Thomas McC., 6mile stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street.
Tracey, Rev. James C., Eighth avenue, first house south of 49th st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty second street.
Ward, Rev. Henry D., 38 West Twenty third street.
Weaver, Rev. Joshua, 57 West Seventeenth street.
Weston, Rev. Sullivan H., 45 Murray street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Chase, Rev. Moses B., U.S.N., Kent avenue, above Myrtle.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Ryerson street, near Fulton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton st.
Sanford, Rev. David P.
Schroeder, D.D., Rev. John F., } 73 Henry street.
Schroeder, Rev. John F. Jun., }
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 54 Pacific street.
Walker, Rev. Robert J., Cumberland street, near DeKalb avenue.
Webbe, Rev. William T., 172 Sands street, and 49 Chambers st., N.Y.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.
Taylor, Rev. Benjamin F., Seventh street, corner of Division avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., Hoboken.
Gries, Rev. William R., Bergen.
Hanson, Rev. John H., 21 Irving Place, Garden street, Hoboken.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

SINGULAR PHENOMENON.—The *Belfast Journal* says that in a portion of the Penobscot river, a short distance above Prospect Ferry, where the river widens to the breadth of about a mile, a great commotion was discovered in the water several months since, so that the surface was much disturbed, and stones and earth seemed to be thrown up from the bottom. This upboiling still continues at intervals, and experiments show that at least an acre of the river bed has sunk from a depth of seven to a depth of fourteen fathoms. A sulphuric gas is emitted from the water during its periods of commotion, and it is said that two distinct shocks of an earthquake have occurred since the commencement of the phenomena. These disturbances are undoubtedly of volcanic origin, though the phenomenon is very remarkable for this region.

GRADUATES AT OXFORD.—In these cloistral and umbrageous haunts, how many of our favorite authors passed their youth! By this gate of Pembroke, JOHNSON improvised daily to a group of his fellow-students; somewhat of ADDISON's classic dignity was imbibed from the antique grandeur and verdant beauty of Magdalen, where he dwelt, and the walk that bears his name must have yielded him many a graceful image; for, as I followed its paths, even at that inclement season, the meadow it encloses was green, the elms and beeches hung their fantastic tracery in picturesque confusion overhead, and the notes of thrushes and robins rose cheerily from the hedge. That omniverous biblipole, DE QUINCEY, here laid up stores of reflective wisdom, afterwards bountifully dispensed through *The London Magazine*; and CHAUCER here found the divining-rod that opened the "fount of English undefiled." No American can pass BERKELEY'S monument, in Christ's church, without being gratefully mindful of his bequest to the poor college of New England; or remember without emotion that here ROGER WILLIAMS was educated. JEFFREY, the Edinburgh critic, here passed "a few uncomfortable years;" SIR THOMAS MORE, SIR WALTER RALEIGH, CHILLINGWORTH, CLARENDON, LOCKE, GIBBON, and FOX, here studied. Is it not a suggestive practical comment on university life, that the only names with which an ancient seat of learning is associated, are those of a few authors? It is the light which radiates, not that which is enclosed, that vindicates scholarship. It is these men, who, by the force of circumstances or the impulse of genius, dispensed the knowledge here acquired, that makes Oxford precious to the world. There is an intellectual aristocracy as selfishly exclusive as any based on wealth or title. "Small have continual plodders ever won," says SHAKESPEARE, "save base authority from others' books." The conservatism of learning is often as great an obstacle to humanity as that of ignorance. Oxford itself presents the anomaly of a monument to designate the spot where three of the most pious and brave of English Churchmen were burned at the stake for anti-catholic opinions—the professors and students cheering with fiendish joy; and this in the very centre of national enlightenment. In our own time, a most pure, lofty, and disinterested youth of genius was ignominiously cast from her bosom; and SHELLEY, the atheistic boy, made to feel the ban of unchristian bigotry, when he most needed the light of wisdom and the shelter of charity.—TUCKERMAN'S *Month in England.*

ALEXANDER WILSON.—Some years ago, a Scotch peddler used to trudge round among his native hills, occasionally making excursions into England, with a pack strapped to his back, in which was all his earthly wealth; but he had a soul, rich, fresh and expansive, and his eyes were always open. In the open air on these long toilsome journeys, he gained an education. No bird every flitted across his path unobserved or unstudied, not a flower was passed on his way without scrutiny, and in his bargains with all kinds of people, he was "cute" as a Yankee. This humble peddler afterwards removed to this country and ended his days. But long before he died, statesmen, scholars, poets and philosophers were proud to be his associates; his name is dear to every lover of Natural Science, and is known all over the wide world, for who has not heard of ALEXANDER WILSON?

For The Churchman.

Thoughts suggested by the death of the Rev. M. P. PARKS, D. D., on board the steamer *Arctic* on his return from England, where he had been for the benefit of his health. The last words heard by one of those who kindly attended him on board while sick and dying were, "Simply to Thy Cross I cling." He was educated for the army, but at an early day he resigned his commission, and after some years was appointed Chaplain at West Point, the institution where he received his military training. Thence he removed to New York, on receiving a call to become assistant minister in Trinity church. He requested that no sermon should be preached at his burial.

What though the rude waves rock'd thy couch,
And ocean winds swept wildly by;
What though no kindred hand was there
To wipe thy brow, and close thine eye;
No brother of thine own dear faith
To break the bread of life for thee,
Or read our own commending pray'r
That night upon the deep lone sea?
Thy hand that bread hath often giv'n
To some confiding contrite soul,
To strengthen it for earth's last scenes,
And nerve it for the heavenly goal.
Oft hast thou knelt beside the bed,
Where dimly shone the taper light,
And meekly read our Mother's pray'r
For souls about to take their flight.

Who would not say, when I depart,
Oh LORD! let some such one draw near;
And may my spirit linger on,
Till Thou in heav'n that pray'r shalt hear?

Though heav'n in mystery denied
The mercies we had crav'd for thee,
Our hearts are fill'd with gratitude
To thy kind friends upon the sea.
We thank them for the pains they sooth'd,
We thank them for the pray'rs they said,
And for the care of thy dear form
When thou wert number'd with the dead.
Thanks too for the last words they bore
To lov'd ones round the "hearth of home,"
Words meet for such an hour from one
To whom the midnight call had come.

"*Simply to Thy Cross I cling.*" Safe place!
Sure refuge both in life and death;
There angels with unfolded wing
Await the good man's dying breath;
Bound not by human hopes or fears,
A convoy that no falt'ring knows;
But soaring on to Paradise,
At once her golden gates unclose.
We find the blessings of Thy Cross
In ev'ry land, on ev'ry sea,
Though numberless be those who seek
Its shadow, all are safe in Thee.

Train'd early on the tented ground,
His country's "battle blade to wield,"
He ne'er forgot a soldier's part,
When transferr'd to that nobler field,
The Holy Church, in which he bore
Commission from the King of Heav'n,
To teach and guard those blessed truths,
Which had to erring man been giv'n.
He lov'd her rites, and oft had pray'd
They might be used o'er him at last—
It was the wish that linger'd here,
When life's few sands were falling fast.

Her office for the dead alone
He ask'd, nor wish'd another word;
He sought not eulogy from man,
But for acceptance with his LORD.

Sweet be his sleep where he was laid
To rest, by his own Mother's care,
And when GOD's faithful soldiers rise
At last, may *he* their *glory* share.

S. L.

For The Churchman.

LINES,

Written on revisiting the old St. Mary's church, Burlington, N. J.

Time-honored walls, how dear are ye,
How held in blessed memory,
How fraught with sacred joys to me,
You seem to be;
I call to mind those happy days,
When here I learned of wisdom's ways,
And heaven was opened to my gaze,
While bent the knee.

Dear ancient font, thy cleansing wave,
Regenerating stream, didst lave
My brow, the sinful soul to save,
And make me pure:
Thy very shape is dear to me,
And in thy doves, methinks I see
The holy Spirit brood o'er thee,
To bless the cure.

Here, too, before this chancel rail
'Twas once my privilege to kneel,
And confirmation's pow'r to feel,
Its blessings crave,
And at this lowly altar spread,
I've often tasted heavenly bread,
My hung'ring soul divinely fed,
As CHRIST would have.

As yet, among these sacred things,
A fonder memory round thee clings,
Which daily life before me brings,
In colors bright:
While still in life's gay morning-tide,
With its dim future all untried,
I stood a trembling happy bride,
My faith to plight.

Thy holy influence lent its power
To sanctify the marriage hour,
And hide, if haply clouds might lower,
Around our way;
Fit starting-point on life's hard road,
True ante-type of that abode,
Eternal in the heavens with GOD,
'Mid perfect day.

And once again we stood beside
The font, with thankfulness and pride,
Our first-born darling at our side,
There to be signed
A soldier of the blessed Cross;
We felt all earthly gain but loss,
So he be purified from dross,
And kept unstained.

Not without cause I turn to thee,
Dear church of happy memory,
The place so often blest to me,
With richest joys;
And here within thy peaceful shade,
When nature's last great debt is paid,
Here may my resting-place be made,
In calm repose.

M.

AMELIA OPIE.—The death of AMELIA OPIE, aged 85, is one among the thick-coming mementoes which mark not merely the flight of Time, but the quality of popular fame. In her day, the part played by MRS. OPIE was not an obscure one. She was first known in her birth-place, Norwich, as the beautiful and accomplished daughter of Dr. ALDERSON, a physician of that Cathedral town—and this at a time when Norwich possessed other local celebrities besides herself. Subsequently, as the fascinating second wife of the "Cornish wonder," MRS. OPIE, by her grace and her musical talents, drew a circle round her in London, only broken up by the untimely death of her husband the Painter, in 1807. This social reputation, too, was largely helped—nay, in the first instance, perhaps created—by the attention which MRS. OPIE excited and retained as a novelist. She was sought and prized as one of the women of genius of her time,—and the list then included HARRIET LEE, CHARLOTTE SMITH, Madame D'ARBLAY, MRS. INCHBALD, the PORTERS, Lady MORGAN, Miss EDGEWORTH, and ANNE RADCLIFFE:—most of these pioneers, if not positive inventors in fiction,—who opened in Romance, historical and supernatural, in Domestic fiction, and in the National tale,—paths that the proudest men (as SIR WALTER SCOTT bears witness for us) were only too glad to follow further, when their turn and time of appeal to the public came. Were they now published, MRS. OPIE's "Simple Tales," her "Tales of the Heart," her "Father and Daughter" (the most popular, perhaps, of her novels) would be thought to want both body and soul;—to be poor as regards invention, slight in manner—unreal in sentiment,—and they are so, if they be tried against the best writings by the Authors of "The Admiral's Daughter," and "Mary Barton," and "Jane Eyre." In their day, however, they were cherished, and wept over, as moving and truthful. They won for their authoress a Continental reputation; and one of them, "The Father and Daughter," in its translated and dramatized form as the opera "Agnese," with PAER'S expressive music (some of PAER'S best) and AMBROGETTI'S harrowing personation of the principal character, will connect AMELIA OPIE's name with Opera so long as the chronicles of Music shall be written.

In these pursuits, accomplishments, and successes, the girlhood, married life, and first years of widowhood of AMELIA OPIE passed over. Then came a change: strange, though not without its parallel in the history of beauty, genius, and social success. She became tired of the world, its pomps, pleasures, and vanities,—and, attracted, it is believed, by the influence exercised over her mind by Mr. JOSEPH JOHN GURNEY, of Earlham, (the brother of MRS. FRY, and one of the most learned and refined of Quakers,) AMELIA OPIE sought and obtained a membership in that sect, of which the ordinances admit neither music, nor tale-telling, nor the entrance of frivolous and imaginative gaiety in any form. When she repaired to London from Norwich, it was to the Friends' Yearly Meeting, or to the platform of some philanthropic assembly,—on which the slave, the prisoner, or some other "desolate and oppressed" creature was the magnet of attraction. What was more noticeable still by way of attesting the sincerity of a neophyte, AMELIA OPIE did her best to force her old self, the novelist, into her new uniform of staid silk bonnet, and dove-colored shawl. After having ceased for some years from imaginative creation, the newly-fledged Friend suddenly appeared as the authoress of "Illustrations of Lying,"—a work in which Fiction, by thought, word, or work, was whimsically denounced in a series of small fictions. This was followed by "Detraction Displayed,"—a second draught from the same fountain. But neither in the world she had quitted nor in the world she had entered were these hybrid attempts to reconcile "old things with new" received with any extraordinary complacency. The fame of "The Father and Daughter," and of the opera "Agnese," could not be got rid of, could not be dyed drab,—and, for its sake, the worldly world of critics forgave the feebleness and unconscious disingenuousness of AMELIA OPIE's later attempts to reconcile callings, habits, and associations essentially and sternly irreconcileable.

After some years of these new efforts, AMELIA OPIE gently and gratefully oscillated back to some place pleasure in the world, where her earlier, and, we think, her more real life had been led. She was once more seen, though still as a Friend, in general society,—and when seen there was always welcome for the vivacity of her manner, the kindliness of her heart, and her anecdotes and reminiscences of gone-by worlds of Art and Fancy. By those who were personally acquainted with her, AMELIA OPIE must be always pleasantly remembered; by those who know her not, she can never be overlooked, when the works and claims of the English authoresses of the nineteenth century have to be summed up.—*Athenæum.*

SUPERSTIONS IN BORNEO.

The *Quarterly Paper* for January, 1854, of the Propagation Society, gives the following curious account of the superstitions of the Dyaks. It was lately forwarded to the Society by the Rev. Mr. CHAMBERS, who is stationed at Linga:

DYAK TRADITIONS.—There are many variations in the accounts which the Dyaks of the Sakarran and Batang Lupar rivers give of the nature and office of the gods, and of the origin and early history of mankind. Neither do all the parts of the story, as usually told by one person, make a very consistent whole. The following accounts of each of these subjects were taken from the mouths of Dyaks of reputation among their countrymen for knowledge of their traditions. The narratives were, in both cases, delivered in the presence of others, who corroborated their words.

CREATION OF THE WORLD.—In the beginning existed in solitude Rajah GANTALLAH. Possessed of a soul, with organs for hearing, seeing, and speaking, but without other limbs or members, he lay reclined on a lumbu (bull). He originated two birds—the male named BURONG ARA, the female BURONG IRIK. Afterwards GANTALLAH was not directly producer of any creature, his will taking effect through the instrumentality of these birds.

They dwelt on the lumbu; above, beneath, and around which was a void—neither earth, nor sky, nor water. Whilst dwelling upon it, they created first the sky, then the earth, and afterwards the Batang Lupar, which was the first of waters, and the mother of rivers. Leaving the lumbu they now flew around sky and earth, to discover which were the greater. Finding that the size of the earth considerably exceeded that of the sky, which was at this time within a few paces of the earth, they collected the earth together with their feet and heaped it into mountains. Having completed this work, they attempted to create mankind. For this end they made the trees, and tried to turn these into men, but without success. They then made the rocks for the same object: these they succeeded in framing into the human shape, in all respects; but the figure was destitute of the power of speech. They now took of the earth which they had made, and by the aid of water moulded it into a man, infusing into his veins the gum of the kumpong-tree, which is of a red color. They called to the man: he answered. They cut at him: blood flowed from the wounds. As the day became hot, sweat oozed through his skin. They gave to him the name of TANAH KUMPOK, *i. e.* moulded earth.

In process of time, TANAH KUMPOK produced a female child, PUCHONG KUMPOT. She brought forth BATU SANGA, likewise a female, who in turn conceived SI BAGINDI. She it was who made the courses and mouths of rivers. Wherever were high mountains, she made courses from thence to the sea, in order that the waters might flow thither, and not flood the ground. On this account, wherever are mountains, there likewise are found the heads of rivers.

She conceived SI GINDAM, who made the succession of day and night: for hitherto it had been always day, with no change to mark the season for sleep.

SI GINDAM brought forth SI BUNGKOK, who first made *prahus*, together with their masts and sails; in these she sailed hither and thither.

She was the mother of TINDIT. Hitherto the sky had been so nigh to the earth, that one might reach it with the hand. TINDIT raised it to its present height.

She conceived BUJAK, a male. He begot APIT-BUNSU, who married DRIONG BRENNEI. From their offspring proceeded the Malayan race.

After the birth of APIT-BUNSU, BUJAK further begot AUM, who was the father of NAGGAR, the father of UMBAR, the father of MUDAN. This latter married LEUNG, and is the father of the Dyak race, as is known to all Dyaks.

A DELUGE.—There was a woman, who longed for the fruit of the 'assam paiah.' She ordered her husband to procure it. He went into the jungle for the purpose; but when he arrived at the assam-tree, he found it enfolded by a dragon. He returned to his wife, and informed her of the cause of his bringing back none of the fruit. She went herself, and asked the dragon, who uncoiled himself that she might approach the tree. For two or three succeeding days she thus came and ate of the fruit. Soon after a child was born to her; and a few days afterwards, she went to bathe in the Sakarran, taking her child with her. The spot is called to this day, 'The Dragon's Bight.' Having laid her child on the bank, she entered the water. The dragon approached and seized the child. She ran screaming to her house and aroused her neighbors. They set forth to overtake the dragon. After having found in succession seven young dragons, they discovered the lost child dead. They killed the young dragons and took them to their homes, where they prepared to cook them. In one of the pans filled with their flesh, when the water boiled the boiling made the following intelligible sounds:—

> "Gurok gurok, drowned be the bights.
> Gurok gurok, drowned be the headlands.
> Gurit gurit, drowned be the hills."

Hereupon followed a storm of rain, with thunder, which continued for three days and three nights. During this, the waters rose until they overwhelmed all beneath the sky, excepting some of the mountain tops. To these a few beasts of each kind escaped, and thus survived the flood. The greater portion of mankind was drowned; some, however, fled to the mountains, and others were saved in ships. The former became Dyaks, the latter Malays.

The Malays report other Dyak traditions of this flood; one, if rightly narrated, more closely agrees with the Scriptural narrative of the Deluge.

The following mythology, as given by another party of Dyaks, was read over to ORANG KAYA LINGGI, from whose mouth the preceding narrative was taken down. His comments are added:—

THE DYAK DEITIES.—The eldest and highest of gods is BRIKKUNCHAU. His dwelling-place is in the waters. To him all birds, men, and gods are subject. He is ordinarily known by the title of Rajah BOIYA, *i. e.* King of Alligators.

Next in order is SINGALLONG-BURONG, who dwells at Panjong-Sanang-Sinjong in the heavens.

After him follows KLING. To these three the name BATARA is confined. They form the name BATARA. But by that name in ordinary use is meant this KLING, the especial ruler of birds and men. It is he who helps us all. He is believed to haunt the hill tops. His especial country lies near to the brave, wherever they be, and it is visted by them, perhaps, by three out of ten thousand Dyaks. It is Dream-land. It is when men sleep in the woods, that they may chance in their dreams to meet with KLING. If on awaking they should speak of having done so, they immediately die or become mad. If they are silent on the subject, great good fortune follows them in consequence of this meeting; they become brave, rich, and powerful. GASSING and BULAN, of the Sakarran chiefs, and BUAH-RIYA and RABBONG, of the Kanowit, have met with KLING. Not that themselves have mentioned it; but this is the universal belief, in consequence of their career.

It is not known who made the earth, sun, or stars. All trees, fruits, and so forth, are the productions of DEMONG-PENULIONG. He is not BATARA himself, but is a follower of the before-mentioned SINGALLONG-BURONG. SLUMPANDEI is the creator of men. PULANG-GANAH causes the growth of paddi, and gives its increase. He is an independent king. The other kings, named by us 'hantus,' or spirits—but not the ghosts of men—are not called Batara, but are obedient to him.

In these two statements is an evident contradiction in the application of the term Batara, 'from *avatara*,—a name adopted from the Hindu system, and applied to various mythological personages.'—(MARSDEN). A Malay Seriff, dissuading from the use of it to express the word GOD in their language, declares that the Dyaks apply it 'to hantus, birds of omen, and charms, as the spittle of white men when strangers, and so forth.' Perhaps the remark of a Dyak chief, who had been present on the previous evening during the narrative of Linggi, may throw some light on the use of the term. He said,—'There is but one Being who truly owns the name Batara; others are called by it, since they are the eyes, the viceroys, or ministers of Him.'

WAIT TILL YOU FIND A BETTER.—There are many persons, who, observing how fast their neighbors make fortunes, grow discontented with their own more slender profits. Such individuals often change their business in consequence, sanguine that a new one will prove more lucrative. Generally they are disappointed. They do not understand, in truth, the new pursuit as well as the old. Moreover, they find that what looked so promising at a distance, shows many a drawback on a nearer inspection. The wisest plan is to stick to the business one understands, or, at least, to be certain that the change will be profitable. In other words, *wait till you find a better.*

The same advice will apply to those who think, that by moving to some other locality they may have more success. To go to the West, or even to California, may be an excellent thing for many persons. But the emigrants must be those who are suited for new countries, or privation will bring on disease, if not premature death. The life of a farmer on a prairie, with no notes to pay, and abundance all around, or that of a miner, digging up solid lumps of ore, without toil or anxiety, appears delightful, when painted in words. But the reality is usually a very different affair. Don't be in a hurry, therefore, to leave your business here, small as it may be. At least be sure what you are doing before you make a change. In fine, keep to your present pursuit *till you find a better.*

Govern your intimacies by the same rule. Old friends are generally the best. True, they may trespass at times upon your patience, either by pushing their claims too far, by interfering in your affairs, or by taking undue liberties, as old friends, even the best, occasionally will. But the chances are, if you make a change, that you will not improve matters. The ancient ties, like venerable roots, cling closer than new ones, and may be relied on in tempests that would tear up their younger rivals. If you are wise, you will never throw off a friend, unless for the grossest misconduct. Reflect how imperfect, at best, is human nature, and *wait till you find a better.*

In social science also the rule will apply. Every new scheme is not necessarily a reform. Nor is it always possible, even where an evil is admitted, to find an immediate remedy. Visionary theorists there are, indeed, who will tell you that they have a panacea for every ill of society. But examine for yourself before you act, and examine thoroughly, not superficially. It is easier to injure than to repair, to tear down than to build up. Progress is the best of all things. But real progress is one thing, simulated progress quite another. If, therefore, you are asked to assist in repealing any law, even one partially objectionable, consider well whether, on the whole, society will be improved. If this is doubtful, be not hasty, but leave the law alone—*wait till you find a better.*

As there are always men ready to tell you that society is out of joint, and that they only possess the secret of its cure, so there are others who insist that the faith of your fathers is absurd, if not all religion a delusion. It is the cant of the day, among certain shallow thinkers, to say that a man of sense will believe nothing he cannot understand. Yet most men, and invariably those of the greatest intellect, believe in eternity, though no human mind can really comprehend what has neither beginning nor end. But you need no argument for clinging to your faith. You have never lost a parent, a child, or a wife, if you have not found, that in the hour of sorrow, religion is the only consolation. All other props give way, that alone sustains you. Mere philosophy can do nothing for you when death enters your dwelling. Hold fast, hold fast to your religion, at least *till you find a better.*

In the thousand exigencies of life, in your relations to your family, to society, to those you do business with, in every thing you do, never abandon the old familiar way, until you have thoroughly explored the new one, and know it to be superior. We do not recommend a blind, stationary, stubborn, old-world inactivity. But neither would we have you rush into error on the opposite side. In a word, never abandon your present course in a hurry, but observe the golden rule of waiting till you find a better.—*Philadelphia Ledger.*

GLEANINGS FROM FOREIGN EXCHANGES.

THE PAPISTS AND THE BIBLE.—Dr. BUTLER, a convert from Popery, made, in a speech at Taunton, the following statements on the use of the Bible in the Papal Church:—

"He studied at Rome seven years; although every subject in theology was supposed to be based upon some text of Scripture, it was never explained to him; his tutor never attempted to explain it. He was trained for the priesthood, and was sent as a Clergyman to the colony in which he was brought up, and he for some years discharged the duties of a Priest—but he had never read the Bible. It was some years before he had an English Bible put into his hands; he had certainly a Latin Bible—but he never read it, and it was to him a sealed book. In controversy with Protestant soldiers he was often put to shame on hearing them quote the Scriptures with such facility, while he could not quote any passage. If Dr. WISEMAN were here, and any one was to ask one of the children from the Sunday school a question from the Bible, that child would give a better answer from the Word of GOD than even the Cardinal himself. . . . .

"Whenever an opportunity occurs does Rome destroy the Bible. They often heard of the Priests burning the Bible in Ireland. One of his duties was to receive converts from the Church of England into the Church of Rome. In the first place he was to ask the candidate—had he or she a Bible? 'You must give up the Bible.' Have you any other Protestant work? 'It must be given up.' And he was obliged on pain of suspension to proceed to the Roman Catholic Archbishop of the island, and to give them to him, and he was bound by Rome to destroy them. He held in his hand a little work entitled 'The Catholic Doctrine on the use of the Bible, by his Eminence, Cardinal WISEMAN.' He says with regard to the use of the Bible—'We must deny to Protestantism any right to use the Bible, much more to interpret it.' That was plain speaking, and told them what Dr. WISEMAN would do with their Bible if he had the power. Again, he says—'If therefore we be asked why we do not give the Bible indifferently to all, and the shutting up (as it is called) of GOD's Word be disdainfully thrown in our face, we will not seek to elude the question or meet the taunt by denial, or by attempts to prove that our principles on this subject are antagonistic to those of Protestants. They *are* antagonistic, and we glory in avowing it.' If a man is possessed of a Bible, he is strictly charged by Dr. WISEMAN not to interpret it. He further says—'Though the Scriptures may be here permitted, we do not urge them on our people; we do not encourage them to read them'."

DR. CULLEN ON IRISH CHURCH MISSIONS.—Dr. CULLEN has availed himself of the opportunity afforded him by the idolatrous festival of "the Conception of the Virgin MARY," to make an attack upon the efforts of the Irish Church to spread the Gospel among his benighted flock. In a "Pastoral" to "the Catholic Clergy and laity of the Diocese of Dublin," he says:—

'It behooves us, dearly beloved brethren, to be on the watch against those enemies of GOD and of the poor, whose unceasing hostility against the true Church shrinks from no device, however unworthy and degrading, to undermine the Catholic faith, and to effect the ruin of immortal souls. As their doings belong to that class of works which cannot bear the light, the more fully they are made known to the public, the less harm will they be able to effect. Their attacks being principally directed against the simplicity and innocence of youth, it is of the utmost importance that children be sent to good schools, where they may be safe from all contact with those modern Pharisees, who go about sea and land to gain one proselyte, and then make him a child of Hell twofold worse than themselves. These habitual revilers of our holy Church, strangers to the spirit of Christianity, without any fixed principle to guide them, divided into a thousand factions in their religious opinions, who are only united in misrepresenting and hating Catholic doctrine—who pretend to propagate the Gospel of the GOD of charity by calumniating and insulting the members of that Church which has existed in all ages, and embraces in its bosom the inhabitants of every clime—these unhappy men make it a favorite employment to vilify and assail with the most opprobrious epithets the veneration which we exhibit towards the blessed Mother of GOD, while, with the celestial messenger, we salute her as 'blessed among women,' and contribute to the fulfilment of her own prophecy, that all nations should call her blessed."

LECTURES AND BOOKS.—Any man who is really anxious to study can do so infinitely better by himself with the help of books, than he can possibly do by attending any lectures that may be delivered. It is hardly possible for any man, unless he attends a long course of lectures, which a thousand unforeseen accidents may prevent him from being able to do—it is hardly possible for any man to study in that manner any subject systematically and consecutively, and, moreover, inasmuch as the lecturer has to address himself to a very large number at once, and of different capacities, he must address himself in such a manner as to be understood by all. But a man who studies and reads for himself, can pick out for his reading that class of information which, if I may be allowed to use the phrase, he is most capable of assimilating and digesting.—*Lord Stanley at Bury.*

RUSSIAN CHURCH STATISTICS.—Out of the population of the Russian Empire, amounting to fully 60,000,000, only about 45,000,000 are members of the National Church; 350,000 belonging to dissenting Eastern Churches; 3,500,000 are Roman Catholics; 250,000 Armenians; 2,000,000 Protestants of the Augsburg Confession; 54,000 of the Reformed Church; 10,000 Moravians; 2,500,000 Mahometans; 600,000 Jews; 300,000 the followers of the Grand Lama of Thibet; 170,000 idolaters, and 600,000 Fetish worshippers.

FOR THE YOUNG.

THE DWARFS' BANQUET.

There lived in Norway, not far from the city of Drontheim, a powerful man, who was blessed with all the goods of fortune. A part of the surrounding country was his property; numerous herds fed on his pastures, and a great retinue and a crowd of servants adorned his mansion. He had an only daughter, called Aslog, the fame of whose beauty spread far and wide. The greatest men of the country sought her, but all were alike unsuccessful in their suit, and he who had come full of confidence and joy, rode away home silent and melancholy. Her father, who thought his daughter delayed her choice only to select, forbore to interfere, and exulted in her prudence. But when, at length, the richest and noblest had tried their fortune with as little success as the rest, he grew angry, and called his daughter, and said to her, "Hitherto I have left you to your free choice, but since I see that you reject all without any distinction, and the very best of your suitors seem not good enough for you, I will keep measures no longer with you. What! shall my family be extinct, and my inheritance pass away into the hands of strangers? I will break your stubborn spirit. I give you now till the festival of the great Winter-night; make your choice by that time, or prepare to accept him whom I shall fix on."

Aslog loved a youth called Orm, handsome as he was brave and noble. She loved him with her whole soul, and she would sooner die than bestow her hand on another. But Orm was poor, and poverty compelled him to serve in the mansion of her father. Aslog's partiality for him was kept a secret; for her father's pride of power and wealth were such that he would never have given his consent to an union with so humble a man.

When Aslog saw the darkness of his countenance, and heard his angry words, she turned pale as death, for she knew his temper, and doubted not but that he would put his threats into execution. Without uttering a word in reply, she retired to her silent chamber, and thought deeply but in vain how to avert the dark storm that hung over her. The great festival approached nearer and nearer, and her anguish increased every day.

At last the lovers resolved on flight. "I know," says Orm, "a secure place where we may remain undiscovered until we find an opportunity of quitting the country." At night, when all were asleep, Orm led the trembling Aslog over the snow and ice-fields away to the mountains. The moon and the stars sparkling still brighter in the cold winter's night lighted them on their way. They had under their arms a few articles of dress and some skins of animals, which were all they could carry. They ascended the mountains the whole night long, till they reached a lonely spot inclosed with lofty rocks. Here Orm conducted the weary Aslog into a cave, the low and narrow entrance to which was hardly perceptible, but it soon enlarged to a great hall, reaching deep into the mountain. He kindled a fire, and they now, reposing on their skins, sat in the deepest solitude far away from all the world.

Orm was the first who had discovered this cave, which is shown to this very day, and as no one knew anything of it, they were safe from the pursuit of Aslog's father. They passed the whole winter in this retirement. Orm used to go a hunting, and Aslog stayed at home in the cave, minded the fire, and prepared the necessary food. Frequently did she mount the points of the rocks, but her eyes wandered as far as they could reach only over glittering snow-fields.

The spring now came on—the woods were green—the meads put on their various colors, and Aslog could but rarely and with circumspection venture to leave the cave. One evening Orm came in with the intelligence that he had recognized her father's servants in the distance, and that he could hardly have been unobserved by them, whose eyes were as good as his own. "They will surround this place," continued he, "and never rest till they have found us; we must quit our retreat, then, without a moment's delay."

They accordingly descended on the other side of the mountain, and reached the strand, where they fortunately found a boat. Orm shoved off, and the boat drove into the open sea. They had escaped their pursuers, but they were now exposed to dangers of another kind: whither should they turn themselves? They could not venture to land, for Aslog's father was lord of the whole coats, and they would infallibly fall into his hands. Nothing then remained for them but to commit their bark to the wind and waves. They drove along the entire night. At break of day the coast had disappeared, and they saw nothing but the sky above, the sea beneath, and the waves that rose and fell. They had not brought one morsel of food with them, and thirst and hunger began now to torment them. Three days did they toss about in this state of misery, and Aslog, faint and exhausted, saw nothing but certain death before her.

At length, on the evening of the third day, they discovered an island of tolerable magnitude, and surrounded by a number of smaller ones. Orm immediately steered for it, but just as he came near it there suddenly rose a violent wind, and the sea rolled every moment higher and higher against him. He turned about with a view of approaching it on another side, but with no better success; his vessel, as oft as it approached the island, was driven back as if by an invisible power. "Lord GOD!" cried he, and blessed himself and looked on poor Aslog, who seemed to be dying of weakness before his eyes. But scarcely had the exclamation passed his lips when the storm ceased, the waves subsided, and the vessel came to the shore, without encountering any hindrance. Orm jumped out on the beach; some mussels that he found on the strand strengthened and revived the exhausted Aslog, so that she was soon able to leave the boat.

The island was overgrown with low dwarf shrubs, and seemed to be uninhabited; but when they had gotten about to the middle of it, they discovered a house reaching but a little above the ground, and appearing to be half under the surface of the earth. In the hope of meeting human beings and assistance, the wanderers approached it. They listened if they could hear any noise, but the most perfect silence reigned there. Orm at length opened the door, and with his companion walked in; but what was their surprise, to find everything regulated and arranged as if for inhabitants, yet not a single living creature visible. The fire was burning on the hearth, in the middle of the room, and a pot with fish hung on it apparently only waiting for some one to take it up and eat it. The beds were made and ready to receive their wearied tenants. Orm and Aslog stood for some time dubious, and looked on with a certain degree of awe, but at last, overcome by hunger, they took up the food and ate. When they had satisfied their appetites, and still in the last beams of the setting sun, which now streamed over the island far and wide, discovered no human being, they gave way to weariness, and laid themselves in the beds to which they had been so long strangers.

They had expected to be awakened in the night by the owners of the house on their return home, but their expectation was not fulfilled; they slept undisturbed till the morning sun shone in upon them. No one appeared on any of the following days, and it seemed as if some invisible power had made ready the house for their reception. They spent the whole summer in perfect happiness—they were, to be sure, solitary, yet they did not miss mankind. The wild birds' eggs, and the fish they caught, yielded them provisions in abundance.

When autumn came, Aslog brought forth a son. In the midst of their joy at his appearance, they were surprised by a wonderful apparition. The door opened on a sudden, and an old woman stepped in. She had on her a handsome blue dress: there was something proud, but at the same time something strange and surprising in her appearance.

"Do not be afraid," said she, "at my unexpected appearance—I am the owner of this house, and I thank you for the clean and neat state in which you have kept it, and for the good order in which I find everything with you. I would willingly have come sooner, but I had no power to do so till this little heathen (pointing to the new-born babe) was come to the light. Now I have free access. Only fetch no priest from the main-land to christen it, or I must depart again. If you will in this matter comply with my wishes, you may not only continue to live here, but all the good that ever you can wish for I will do you. Whatever you take in hand shall prosper; good luck shall follow you wherever you go. But break this condition, and depend upon it that misfortune after misfortune will come on you, and even on this child will I avenge myself. If you want anything, or are in danger, you have only to pronounce my name three times and I will appear and lend you assistance. I am of the race of the old Giants, and my name is Guru. But beware of uttering in my presence the name of Him whom no Giant may hear of, and never venture to make the sign of the cross, or to cut it on board or beam in the house. You may dwell in this house the whole year long, only be so good as to give it up to me on Yule evening, when the sun is at the lowest, as then we celebrate our great festival, and then only are we permitted to be merry. At least, if you should not be willing to go out of the house, keep yourselves up in the loft as quiet as possible the whole day long, and as you value your lives do not look down into the room till midnight is past. After that you may take possession of everything again."

When the old woman had thus spoken she vanished, and Aslog and Orm, now at ease respecting their situation, lived without any disturbance contented and happy. Orm never made a cast of his net without getting a plentiful draught; he never shot an arrow from his bow that it was not sure to hit; in short, whatever they took in hand, were it ever so trifling, evidently prospered.

When Christmas came, they cleaned up the house in the best manner, set everything in order, kindled a fire on the hearth, and as the twilight approached, they went up to the loft, where they remained quite still and quiet. At length it grew dark; they thought they heard a sound of whizzing and snorting in the air, such as the swans use to make in the winter time. There was a hole in the roof over the fire-place which might be opened and shut either to let in the light from above, or to afford a free passage for the smoke. Orm lifted up the lid, which was covered with a skin, and put out his head. But what a wonderful sight then presented itself to his eyes! The little islands around were all lit up with countless blue lights, which moved about without ceasing, jumped up and down, then skipped down to the shore, assembled together, and came nearer and nearer to the large island where Orm and Aslog lived. At last they reached it, and arranged themselves in a circle around a large stone not far from the shore, and which Orm well knew. But what was his surprise, when he saw that the stone had now completely assumed the form of a man, though of a monstrous and gigantic one! He could clearly perceive that the little blue lights were borne by Dwarfs, whose pale clay-colored faces, with their huge noses and red eyes, disfigured too by birds' bills and owls' eyes, were supported by misshapen bodies; and they tottered and wabbled about here and there, so that they seemed to be at the same time merry and in pain. Suddenly, the circle opened; the little ones retired on each side, and Guru, who was now much enlarged, and of as immense size as the stone, advanced with gigantic steps. She threw both her arms round the stone image, which immediately began to receive life and motion. As soon as the first symptom of motion showed itself, the little ones began, with wonderful capers and grimaces, a song, or to speak more properly, a howl, with which the whole island resounded and seemed to tremble at the noise. Orm, quite terrified, drew in his head, and he and Aslog remained in the dark, so still, that they hardly ventured to draw their breath.

The procession moved on toward the house, as might be clearly perceived by the nearer approach of the shouting and crying. They were now all come in, and, light and active, the Dwarfs jumped about on the benches; and heavy and loud sounded at intervals the steps of the giants. Orm and his wife heard them covering the table, and the clattering of the plates, and the shouts of joy with which they celebrated their banquet. When it was over and it drew near to midnight, they began to dance to that ravishing fairy-air which charms the mind into such sweet confusion, and which some have heard in the rocky glens, and learned by listening to the underground musicians. As soon as Aslog caught the sound of this air, she felt an irresistible longing to see the dance. Nor was Orm able to keep her back. "Let me look," said she, "or my heart will burst." She took her child and placed herself at the extreme end of the loft, whence, without being observed, she could see all that passed. Long did she gaze, without taking off her eyes for an instant, on the dance, on the bold and wonderful springs of the little creatures who seemed to float in the air, and not so much as to touch the ground, while the ravishing melody of the elves filled her whole soul. The child meanwhile, which lay in her arms, grew sleepy and drew its breath heavily, and without ever thinking on the promise she had given the old woman, she made, as is usual, the sign of the cross over the mouth of the child, and said, "CHRIST bless you, my babe!"

The instant she had spoken the word there was raised a horrible piercing cry. The spirits tumbled heads over heels out at the door with terrible crushing and crowding, their lights went out, and in a few minutes the whole house was clear of them, and left desolate. Orm and Aslog frightened to death, hid themselves in the most retired nook in the house. They did not venture to stir till daybreak, and not till the sun shone through the hole in the roof down on the fire-place did they feel courage enough to descend from the loft.

The table remained still covered as the underground-people had left it; all their vessels, which were of silver, and manufactured in the most beautiful manner, were upon it. In the middle of the room, there stood upon the ground a huge copper vessel half full of sweet mead, and by the side of it, a drinking-horn of pure gold. In the corner lay against the wall a stringed instrument, not unlike a dulcimer, which, as people believe, the Giantesses used to play on. They gazed on what was before them, full of admiration, but without venturing to lay their hands on anything: but great and fearful was their amazement, when, on turning about, they saw sitting at the table an immense figure, which Orm instantly recognized as the Giant whom Guru had animated by her embrace. He was now a cold and hard stone. While they were standing gazing on it, Guru herself entered the room in her giant-form. She wept so bitterly, that her tears trickled down on the ground. It was long ere her sobbing permitted her to utter a single word: at last she spoke:—

"Great affliction have you brought on me, and henceforth I must weep while I live; yet as I know that you have not done this with evil intentions, I forgive you, though it were a trifle for me to crush the whole house like an egg-shell over your heads."

"Alas!" cried she, "my husband, whom I love more than myself, there he sits, petrified forever; never again will he open his eyes! Three hundred years lived I with my father in the island of Kunnan, happy in the innocence of youth, as the fairest among the Giant-maidens. Mighty heroes sued for my hand; the sea around that island is still filled with the rocky fragments which they hurled against each other in their combats. Andfind won the victory, and I plighted myself to him. But ere I was married came the detestable Odin into the country, who overcame my father, and drove us all from the island. My father and sisters fled to the mountains, and since that time my eyes have beheld them no more. Andfind and I saved ourselves on this island, where we for a long time lived in peace and quiet, and thought it would never be interrupted. But destiny, which no one escapes, had determined it otherwise. Oluf* came from Britain. They called him the Holy, and Andfind instantly found that his voyage would be inauspicious to the giants. When he heard how Oluf's ship rushed through the waves, he went down to the strand and blew the sea against him with all his strength. The waves swelled up like mountains. But Oluf was still more mighty than he; his ship flew unchecked through the billows like an arrow from a bow. He steered direct for our island. When the ship was so near that Andfind thought he could reach it with his hands, he grasped at the forepart with his right hand, and was about to drag it down to the bottom, as he had often done with other ships. But Oluf, the terrible Oluf, stepped forward, and crossing his hands over each other, he cried with a loud voice, 'Stand there as a stone, till the last day,' and in the same instant my unhappy husband became a mass of rock. The ship sailed on unimpeded, and ran direct against the mountain, which it cut through, and separated from it the little island which lies out yonder.

"Ever since; my happiness has been annihilated, and lonely and melancholy have I passed my life. On Yule-eve alone can petrified Giants receive back their life for the space of seven hours, if one of their race embraces them, and is, at the same time, willing to sacrifice a hundred years of their own life. But seldom does a Giant do that. I loved my husband too well not to bring him back cheerfully to life every time that he could do it, even at the highest price, and never would I reckon how often I had done it, that I might not know when the time came when I myself should share his fate, and at the moment that I threw my arms around him become one with him. But alas! even this comfort is taken from me; I can never more by any embrace awake him, since he has heard the name which I dare not utter; and never again will he see the light until the dawn of the last day shall bring it.

"I now go hence! You will never again behold me! All that is here in the house I give you! My dulcimer alone will I keep! But let no one venture to fix his habitation on the little islands that lie around here! There dwell the little underground ones whom you saw at the festival, and I will protect them as long as I live!"

With these words Guru vanished. The next spring Orm took the golden horn and the silver ware to Drontheim, where no one knew him. The value of these precious metals was so great, that he was able to purchase everything requisite for a wealthy man. He laded his ship with his purchases, and returned back to the island, where he spent many years in unalloyed happiness, and Aslog's father was soon reconciled to his wealthy son-in-law.

The stone image remained sitting in the house; no human power was able to move it. So hard was the stone, that hammer and axe flew in pieces without making the slightest impression upon it. The Giant sat there till a holy man came to the island, who with one single word removed him back to his former station, where he stands to this hour. The copper vessel, which the underground people left behind them, was preserved as a memorial upon the island, which bears the name of House Island to the present day.—*Keightley's Fairy Mythology.*

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* This is Saint Oluf, or Olave, the warlike apostle of the North.

"WHEN a stranger treats me with want of respect," said a poor philosopher, "I comfort myself with the reflection that it is not myself that he slights, but my old and shabby coat and shabby hat, which to say the truth, have no particular claim to adoration. So if my hat and coat choose to fret about it, let them; but it is nothing to me."

COMMUNICATIONS.

For The Churchman.

THE CROSS ON THE SPIRE.

The first object on which my eye rests at morning is the cross, for, from my *pillow* I look up to that which surmounts the spire of the church of the Annunciation.

When first the morning's rosy ray
Unseals mine eyes to catch the light,
And chasing every shade away
The glad Day comes, on pinions bright;
'Tis then, ere earthly thoughts are mine,
The holy Cross, uplifted high,
A beacon from the world divine,
I mark against the deep blue sky.

And hath it not a voice for me?
Listen, I hear its solemn tone,
And thus it speaks, though happily
It may be heard by me alone,
"Sleeper awaken—duties call,
Rouse thee, and with the coming sun
Shake off dull slumber's leaden pall,
And gird thy Christian armor on."

'Tis noon—and 'mid the bustling cares
And vexing ills of daily life,
If doubts perplex, or sin ensnares,
And I am weary with the strife—
That cross above me riseth still,
My daily monitor to be,
And whispers 'mid each passing ill,
"Take up thy cross and follow Me."

Eve cometh—and again 'tis night,
And stars are out like sparks of fire,
Yet lifted high, or dark or bright,
I know the cross o'ertops the spire:
Then lay me down when duties close,
Repairing wearied nature's loss,
And think how sweet to seek repose
Beneath "the shadow of the cross."

Thus hour by hour, and day by day,
That patient finger points in love,
And to my spirit seems to say,
"The cross below, the crown above;"
And though my faith be often weak,
And fears may press my spirit down,
Be this the language I would speak,
"Give me the cross, to win the crown."

M. N. M.

New York, January, 1854.

For The Churchman.

A FEW PLAIN THOUGHTS ON CHURCH-MEMBERSHIP.

It would seem impossible for a mind unwarped by prejudice, and coupled with an honest and devout christian heart, to read the Bible carefully, without conviction that God so far makes our salvation to depend upon ourselves, as to require our profession and practice of true religion, as a means and condition of salvation. Although Christ's saving work alone has *merit* with Him, yet does He also require that which has no merit—*our own working*, in order that Christ's merits may save us. Although we are unable of ourselves to do any thing towards our salvation yet have we power given us by the Holy Ghost. Through Him, every human being is capable of cherishing good thoughts, dispositions, desires, and intentions, and of practically applying them; and if this ability is rightly used, He promises, and will confer, increase of ability, or growth in grace, a going on more and more in the work of our salvation. Prominent among the duties thus required of us, is outward and visible, connected with inward and spiritual, piety—the form, animated and energized by the power, of godliness. We must serve God *in His Church*—be members of that Church; adhere cordially and truly to the faith committed to it; walk in all the commandments and ordinances of the Lord therein appointed; and manfully fight, in its ranks, against sin, the world, and the devil, and continue Christ's faithful soldiers and servants unto our life's end.

In nothing has the hostility of the natural heart to the gospel more thoroughly shown itself, than in its disposition to object to the way and means of salvation therein appointed, and seek a religion more accordant with its own feelings and views. The union, in the requisites of true evangelical religion, of the outward and visible with the inward and spiritual, has been abused by those ill-informed in that religion, or of contracted experience in it, or indifferent to it, or opposed to it, in two opposite directions. The outward and visible has been made by them to thrust out due regard for the inward and spiritual; or *this* has been allowed to extrude *that*, and work itself into a system foreign alike from evangelical genuineness, and from adaptation to our nature. History proves each of these extremes to have exerted a decidedly unchristian, indeed antichristian, influence in the Christian world; luring men into grievous departures from both the faith and piety of the gospel. These require outward observances as evidence of inward sincerity and devotion—indeed as part of it: for there can be no moral character attached to inward feeling—it cannot be genuine religion—unless it is so efficient as to produce outward observance of duty. There can be no right experience of religion in the heart, which does not lead to the discharge of the outward duties of religion.

Membership of the Church, and communion with it, are essential to true evangelical piety. But this membership and communion, to be such as God requires, and as will be mercifully accepted as a condition and means of salvation, must be accompanied with, indeed be an exercise of, true evangelical faith—such as thoroughly appreciates, receives, and adopts as a rule and measure of active piety and morality, *the gospel*, its faith, its principles, its spirit, its life. It must be the recourse of a soul deeply convinced of its guilt, unworthiness, and insufficiency; its entire dependence on Christ's merits; and its duty to walk in the commandments and ordinances of the Lord; not as thus performing works of righteousness which merit His favor; but only as meekly and humbly, and in true faith, doing what God requires as to be mercifully rewarded by Him, though utterly unworthy of reward; and as His appointed means and conditions of that divine grace without which we must perish everlastingly.

The Church is represented in Scripture as the body of Christ. Union with it, therefore, is union with Him. This may be either merely outward, or also inward and of the heart. The two combined are *that* being Christ's which the Bible requires; and which is necessary unto salvation. This is the true development, and the true profession, of evangelical faith, piety, and charity. The christian should be always on his guard against its degenerating into mere form. He should diligently and earnestly pray and strive that it be ever accompanied with daily increase in all virtue and godliness of living.

To possess in unrighteousness the exalted privilege of union with the mystical body of Christ—to be His in name, but in reality devoted to His enemies, the world, the flesh, and the devil, is evidence, not only of hypocrisy in religion, but also of a very low state of moral principle. I have hope for the poor heathen, in whom there may be such cherished principles of faith, humility, sincerity, and piety, that if the gospel were fairly presented to him, he would embrace it and live by it. I have hope for multitudes, who, professing to receive the gospel, and conscientiously acting up to their honest and sincere view of its principles and requisitions; yet, through the various and powerful influences by which education, habit, honest but mistaken confidence in others, and other causes, involving more the misfortune than the fault of the subject, warp good and well-meaning minds,—err from the way of salvation appointed in the true faith of the gospel, and devout communion with its Church. But how can there be hope for those who, members of that Church, cast from themselves its spiritual blessings by refusing or neglecing compliance with the obligations of membership; or disgrace it by wilful opposition to the purity and holiness, and christian love and charity, which it was intended to nourish in the heart, and develop in the life?

When we reflect on the multitudes who have put on Christ by having been baptized into Christ, and see so many of them disgracing their profession by open evil living; mainly devoted to the pursuits or pleasures of the world; regardless of the holy services and ordinances by which God would that His Church promote His glory, and the spiritual and eternal welfare of His people, or giving to them but a partial, cold, and divided attention; or estranged in principles and habits from the pure, holy, and benevolent character which should render christians "a peculiar people zealous of good works"; and in the possession of which by its members, He Who "hath purchased the Church with His own blood," would that it be "a glorious Church, not having spot, or wrinkle, or any such thing, but holy and without blemish":—when we thus see so large a portion of the members of the body of Christ; truly mournful thoughts arise, as we think of the melancholy retribution that awaits those who are Christ's only in name and form, and bring traitor-hearts into the ranks of His servants. The Church cannot save them; and Christ will save none with His Church, who walk not worthy of the vocation wherewith they are called: who are not His in sincerity and truth: who do not so receive and improve their high privileges, as to derive from them the spiritual profit for which they were mercifully vouchsafed; and who do not manifest the proper evidence in their characters and lives, of their being members of Christ, children of God, and inheritors of the kingdom of heaven. If they do not repent, and turn from their evil way, they will be forever cut off by Christ from His body, and doomed to hopeless and eternal excision from all its privileges and blessings: their Heavenly Father will visit them with the meet retribution of disobedient and rebellious children: their celestial inheritance will be utterly forfeited; and they doomed to go to *their own place*—the wretched realm of that enemy of God and man, whose service they chose.

Just and true are all the ways of the King of Saints. He wills not that any should perish, and therefore places salvation within the reach of all. Membership of His Church, and thus admission to the privileges of His covenant of salvation through Jesus Christ, is open to all. If those who are in that "state of salvation," duly avail themselves of the grace therein promised and pledged, by the faithful discharge of the obligations and duties of the covenant; our "Lord Jesus Christ will, for His part, most surely keep and perform" His promise to them of release from sin, the sanctification of the Holy Ghost, the kingdom of heaven, and everlasting life. Their Church membership, in its high and holy character of spiritual communion with their God and Saviour, will elevate and sanctify their hearts, and minister to them experience of the truest joy and comfort, and of effectual support in all the changes and chances of this mortal life. It will render holy and happy the hour of the soul's departure for eternity; and be found to have been the commencement on earth of a communion of the sanctified with each other, and with their God and Saviour, which will be the glory and blessedness of paradise and of heaven.

B. T. O.

THE CHURCHMAN.

NEW YORK, FEBRUARY 4, 1854.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*. No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

RELIGIOUS AND MORAL DUTIES.

One of the great mistakes of our time lies in the assumption, explicit or virtual, that the main purpose of Revelation is to inculcate and enforce a right system of morals. We say, *main* purpose; for that such inculcation and enforcement form a part of its true end and design, is of course undeniable. And that this assumption is often made, seems clear enough. For, were it not so, men would scarce be so often heard speaking and arguing as though the principal aim of religion were to give additional sanctions to those moral laws which are or might be known sufficiently from the light of nature.

Such being the case, it can hardly be, or be deemed, out of place to endeavor to set forth the duty and excellence of religious worship and homage as distinct from the moral virtues; and to show that the main purpose of Revelation is, not to teach and enforce the latter, but to make known the proper Object and manner and motives of the former.

In the first place, then, religion can lend no sanctions to the moral duties, but that it be both in itself and in our regard above them. For the very idea of sanctions necessarily implies the subordination of that which receives or requires them, to that which gives them. So that to cherish religion, as is now too much the custom, merely or mainly for its moral influences, is like desiring the end for the sake of the means; which is an evident contradiction. For in the nature of things the end is to be sought for its own sake, the means for the sake of the end; and it is the end that persuades the use of the means, not the means that counsel the pursuit of the end. And to accept Christianity on such grounds, is in the act of doing so to strip her of the very powers for which we profess to receive her: since she must needs be preferred to the moral virtues, else she can have no force to promote them.

In the second place, wherever the Scriptures give a statement or abstract of our duties, those to our Maker are generally put first, and those to our neighbor second. The order is,—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment: and the second is like unto it, Thou shalt love thy neighbor as thyself." And as the second includes the duties of justice and mercy, of right precepts and pure examples, of a mild temper and a peaceful carriage; in short, all the virtues which enter into the composition of moral rectitude, and all the charities which go to sweeten and beautify our civil, social, and domestic intercourses, making us at once happy in ourselves, and a source of happiness to all that touch or come near us: so does the first include all the offices of prayer and praise and thanksgiving to God; the devout and daily acknowledgment of His mercies to us, and of our offenses to Him; the giving Him the first fruits of all that we possess, the best words of our mouth and the best meditations of our heart; in a word, the employing all our faculties of soul and body in the glad confession and celebration of His glorious perfections.

And Christianity makes religion superior to the moral virtnes, not only as preceding them in rank and order, but as being the very ground and principle of them. For we are to be bound together by being first bound to a common Centre: loyalty and allegiance to our Maker is the great rectifying law which is to draw and compose all the affections into evenness and serenity: there is no little stream or rill of genuine love to our neighbor, but what has the Love of God for its proper fountain and source; and though the stream may flow on awhile after being cut off from its source, yet it must soon dry up; and to its refreshing waters will probably succeed some eye-taking counterfeit, like those optical illusions of the desert, which still prompt the thirsty traveller's hopes only to mock them.

In the third place, acts of religious worship, besides that they are the most beautiful and becoming employment of a rational creature, are themselves an earnest of and preparation for those heavenly felicities with which religion invites us: the loving them and delighting in them here will be our best title of admittance to that state

> "Of pure, imperishable blessedness
> Which reason promises, and Holy Writ
> Ensures to all believers."

Nor is it conceivable how we are to enjoy, or even to be capable of, those full banquets and perennial streams of life hereafter, unless we have some gust and relish of the little foretastes and antepasts of them that are permitted and prescribed to us here. If we choose to banquet on weeds and toadstools now, rather than to climb the fruit-trees of Paradise, it can hardly be but that our appetites will get subdued to what we feed on; and heaven will not be heaven to us, when we have cultivated no tastes on earth but such as heaven has no means of gratifying. Unused to behold "the fair beauty of the Lord" in His earthly courts, the glory of His celestial presence must needs strike us blind: not having on the wedding garment, nor knowing how to wear one, if we had it, we shall needs be debarred from the marriage feast: nor will there be any fit and proper home for us, but in the abyss of "outer darkness," doomed to the gnawings of perpetual hunger, because no longer able to come at earthly food, and having no relish for any other.

For the Scriptures everywhere suppose, and nature gladly confirms their sentence herein, that we are here to serve an apprenticeship in those celestial and angelic arts, which we are hereafter to practice: we are now to learn at least the rudiments of that holy language wherein we are then to discourse: we must here accustom our ears and our tongues to that divine style in which the poetry of heaven and the pages of immortality are written. So then, acts and exercises of prayer and praise to God are, as it were, the natural breathings and beatings of that supernatural and divine life, of which we may not hope for the consummations hereafter, unless we make the beginnings here: they are the germination of that seed which we have no reason or right to expect will blossom and bear fruit in heaven, unless it sprout and bud on earth; for, surely, nature herself might teach us, that the very suns and rains and dews, which invite its treasures forth, if they refuse to come will cause them to rot and die.

The practical inference and conclusion from all which is, that much more time should be devoted to the worship of God, than many who "profess and call themselves Christians" are accustomed to give. And it may well be thought, that under the systems which men have gotten up for themselves outside the Church, there are not enough religious hours and exercises to generate in the heart a love of them; which is doubtless one reason why men bring almost no vital feelings of delight to such offices of prayer and praise as they have. And thus, as would seem, through their shortness and infrequency of times, and through their unaptness and inadequacy of forms, of divine worship, many have well-nigh lost the sentiment of it and aptitude for it; so that they are giving or likely to give up all religious services because they have so few of them. For how can men centre their thoughts and feelings there where there is so little to occupy and entertain them? How can they be expected to persist for any great length of time in things which give them no pleasure; with which the vitalities of their being have no time nor motive to assimilate and intertwine; and which, when engaged in, make no impressions, leave no remembrances of such a nature as to invite a return to them? Undoubtedly, they will either go where there is something to interest and engage their feelings, or else cease to go anywhere, and turn their religious hours into opportunities of work or play or sleep.

Finally, perhaps this will serve to explain in some measure why and how it is that we may so often see the most of formality where there are the fewest forms. For it is not natural that men's hearts and minds should stand long and close to a work wherein their bodily organs are allowed to take no part. Generally speaking, no part of the man will in the long run work well, unless all the parts work together. And from the dulness and uninterestingness of religious worship as such, when men have no active share in it, nor any common forms wherein they can join, it naturally comes to pass sooner or later, that they resolve Christianity entirely into a special provision of moral teachings and moral sanctions, and end by either ignoring the distinction or inverting the relation between the moral and religious duties.

* * *

SOMETHING SENSIBLE.—A correspondent of the *Church Journal*, giving an account of the ordination and confirmation lately held at the church of the Ascension, Frankfort, the particulars of which were given in our paper last week, has the following paragraph in addition, which, it seems to us, puts the matter on precisely the right ground. Our own observation amply confirms the view here taken, that to those who are not accustomed to the ways of the Church, the changing of robes between the prayers and the sermon seems a piece of theatrical redundancy, and as done merely for effect. This, to be sure, were no good argument, if there were any principle of religious, or moral, or ecclesiastical fitness in the change; but we are not aware that anything of the sort is pretended. On the contrary, we will venture to say that common sense and ecclesiastical propriety are alike against it. Besides, the singing is of course a part of the worship, from which there is no good reason why the clergyman should be absent: rather he ought by all means to take part in it, and not to turn his back upon it. And it looks very like regarding it as a piece of entertainment, a sort of recess or interlude in the worship, when the minister takes advantage of the time to go out and doff the white and don the black. If the dispensing with the change of robes had always been put upon the simple ground of common sense, we can scarce believe that any people would have been so soft-headed as to raise their voice against it. It is true, the thing may not be of consequence enough to pay for the breaking up of a settled usage, or for shocking the prejudices of custom; but this need not hinder the starting aright where no such usage or prejudice stands in the way.

> I observed another very admirable feature in the manner of conducting the services of this church. Frankfort is the seat of government of Kentucky, and every session of the Legislature brings to the place a large number of persons who have been unaccustomed to the service of the Episcopal Church. Mr. Norton found no difficulty in reconciling these persons to the comeliness and propriety of some official dress for the minister of religion, while conducting the public devotions of God's house. But it was impossible, in the course of a single session, to bring the plain and strong common sense of these men to tolerate the unseemly interruption of the service, by such a piece of stage trickery (as it appeared to them) for the minister to go out all white, and—"presto,"—come back all black; he therefore uses only the surplice—not upon the supposed Puseyite notion of its superior sanctity, but upon a principle precisely the reverse of this—the common sense principle of discarding a foolish, troublesome, and awkward custom, which was operating as a hindrance to the progress of the Church.

* * *

ISSUES OF THE CHURCH BOOK SOCIETY.—The Depository of this excellent institution, with the Rev. Dr. Spencer for its Editor and Mr. Dana for its Publisher, has broken out with fresh life and vigor, and is now doing with all its might and soul just the work which the Church most needs to have done, and in the true spirit of her great, wise, motherly heart. Its recent issues are numerous, and all of them, so far as we have had time to examine them, seem admirable alike for usefulness of matter, inoffensiveness of temper, and attractiveness of style; presenting a great variety and abundance of well-dressed and well-seasoned food for the Church's little ones.

Two of these must have special mention at our hands. First is *The Children's Magazine*, which comes out in a New Series, much improved in appearance, and promising, under the genial and judicious editorship of Dr. Spencer, to be the sweetest and brightest monthly visitor that our Sunday schools have yet been made glad withal. The publication of the January number, as our readers may be aware, has been delayed some weeks by reason of the late fire in Pudney and Russell's printing establishment.

Second is *The Churchman's Diary and Ecclesiastical Calendar for* 1854; a little Memorandum Book gotten up in exquisite taste, printed on fine letter paper, of just the right size for the pocket, and arranged with so much convenience for daily use, that no Churchman, after seeing it, will willingly be without it. Besides containing much useful and interesting information, it has all the Church Festivals and Fasts throughout the year tastefully and appropriately marked and distinguished. To our mind, it is in its way just the finest offspring of the season.

RELIGIOUS LIBERTY.

In pursuance of a call issued some weeks ago, a very large meeting, without distinction of politics or religion, was held in the Broadway Tabernacle, on the evening of Thursday the 26th ult., for the purpose of inaugurating measures to secure the protection of American citizens travelling or residing abroad, in the full enjoyment of their rightful freedom of conscience and of worship. The meeting was attended by a noble array of our best men and most distinguished citizens; and there was every thing that could be asked, in the character of the audience, the ability of the speakers, and the importance of the subject, to give dignity and interest to the occasion. The Hon. George Wood presided. There were also thirty-two Vice-Presidents, and six Secretaries. The main speakers were Dudley Field, Esq., the Rev. Stuart Robinson, Hiram Ketchum, Esq., and the Rev. E. N. Kirk. In the course of the speeches there was elicited a full exposure of the shameless and abominable advocacy of religious intolerance and persecution, which divers organs of inquisitorial tyranny have of late been spitting in the face and eyes alike of Scripture, reason, and history. But perhaps the most interesting part of the meeting consisted in the reading of a series of letters from distinguished gentlemen who had been invited to attend, but who, being obliged to withhold their presence, endeavored to make amends, as far as might be, by sending their good thoughts and best wishes for the cause. Among those were the Hon. Edward Everett, the Hon. Robert C. Winthrop, the Hon. Abbott Lawrence, the Hon. Daniel D. Barnard, and the Hon. Henry A. Wise. The common aim of the speakers and writers was to bring about the object in view by the legitimate action of the General Government, in accordance with a proposition started by Senator Cass, and with the resolutions reported by Senator Underwood from the Committee on Foreign Relations, at the last session of Congress; which resolutions were given as follows:

> Resolved, That it would be just and wise on the part of the Government of the United States, in future treaties with foreign nations, to secure, if practicable, to our citizens residing abroad, the right of worshipping God freely and openly, according to the dictates of their own consciences, by providing that they shall not be disturbed, molested or annoyed in any manner, on account of their religious belief, nor in the proper exercise of their peculiar religion, either in their own private houses, or in churches, chapels, or other places appointed for public worship; and that they shall be at liberty to build and maintain places of worship in convenient situations, interfering in no way with, but respecting the religion and customs of the country in which they reside.
>
> Resolved further, That it would be just and wise in our future treaties with foreign nations, to secure our citizens residing abroad the right to purchase and own burial places, and to bury any of our citizens dying abroad in such places, with those religious ceremonies and observances deemed appropriate by surviving friends of the deceased.

These resolutions were embodied in a report which was presented to the meeting by Professor Crosby of New York University. The same gentleman also reported a series of resolutions to be adopted by the meeting, all of which were carried by acclamation. The most material of these are the following, which are all we can well spare room for at present:

> Resolved, That, in the judgement of this meeting, it is the duty of the Government of these United States to protect our fellow-citizens residing or travelling in foreign lands, in their rights of conscience and religious worship, as well as their rights of person and of property; and that, wherever it has not been done, these rights should be secured by the solemn compacts of international treaties.
>
> Resolved, That, in the opinion of this meeting it is reasonable that the Government should demand of other nations the acknowledgment of these rights, and the guarantee of the same, inasmuch as a concession of them would only be a reciprocation of what the Constitution of the United States secures to the citizens of every foreign land who visit our shores, whether they be Protestants or Roman Catholics, Christains or Jews.
>
> Resolved, That in the judgement of this meeting, the time has come when the Governments of Christendom which know the blessings and advantages of religious liberty, should make all proper efforts to secure its recognition and prevalence in all nations—from the conviction that it will greatly advance the freedom of intercourse and extension of trade, allay national animosities, remove causes of war, promote the useful arts and sciences, and increase and strengthen the bonds of brotherhood, which the Christain Religion, rightly understood and truly practiced, invaribly creates.
>
> Resolved, That this meeting feels the more impelled to express this conviction from the additional consideration, that it has seen, with great astonishment and grief, the attempts in certain quarters to resuscitate some of the worst and most odious claims which were held in the dark ages—denying the right of the people to religious liberty, justifying persecution, and maintaining the subordination of the Civil to the Ecclesiastical power; thus seeking to re-establish a Hierachical Despotism, beneath which Christendom entire groaned for a thousand years, and from which only a part of it has yet escaped. These sentiments, so repugnant to the spirit of Christianity, and hostile to the best interests of Humanity, the meeting are happy to believe are not held by the enlightened *people* of any land.
>
> Resolved, And finally, this meeting declares that it equally abhors and stigmatizes persecution and oppression for the sake of religion, whether seen in Protestant or Roman Catholic countries; and it deplores alike the intolerance which still prevails in some Protestant countries in Northern Europe, and that which exists in Austria, all Italy except the noble kingdom of Sardinia, France, Spain, Mexico, and some other Roman Catholic countries. It considers all such intolerance, wherever found, to be disgraceful to Christianity, and revolting to Humanity.

Of the proceedings had on this occasion the most interesting feature to us was the letter from Mr. Wise,—a paper as full, from first to last, of thought, spirit, and manhood, as it seems possible for anything to be. We regret our inability to give the whole of this capital performance, but our space will not allow of it. So we must content ourselves with giving the first and, to our mind, the best half of it; being assured that our readers will agree with us, that nothing could well be more pertinent in matter or more felicitous in manner.

ONLY, NEAR ONANCOCK, VA.,
Saturday, Jan. 14, 1854.

GENTLEMEN: Yours of the 27th ult. reached me here yesterday, *via* Richmond. It was forwarded thence by a friend, and this must account for the delay in its reception. I regret very much that I cannot accept your very inviting call to attend the meeting which you propose to hold, on the 25th inst., at the Metropolitan Hall in New York, to bring properly before our Government the subject of securing "by treaty, for our people when traveling or residing abroad, the unmolested enjoyment of their rights of conscience; the right to have their own public worship where they desire it; and to bury their dead with such religious services and rites as they may desire," &c. And in addition to this you say: "It is believed that it would be well to use the occasion to suggest the inquiry, whether the time has not come for the Government of the United States to lend at least the weight of its moral influence in behalf of religious liberty in all countries where it does not exist, and with which the United States have diplomatic relations," &c. On these great subjects you invite me to go and speak at the proposed meeting, and, if I cannot comply with this request, you ask that "I will give you, by letter, my views on the subjects for the promotion of which the meeting is to be called, that you may avail yourselves of them at the meeting, and afterwards through the press." And you make this appeal to me because you suppose "the subject is not new to me"—that in the diplomatic post which I have occupied at the Court of Brazil, "I must have had my attention often called to it."

This subject is *not* new to me, and none of the public questions, of present moment, are of more importance and of more interest than this, in my humble opinion. The individual instances which could be cited in connection with it, would appear, perhaps, to be personal and minor matters as compared with others of great public concern; but a full consideration of this subject opens a universal field of world-reform, as large, I venture to say, as any other which could be named. Indeed, practical success, in this moral and political enterprise, will at once reach many of the best results aimed at by the missionary of the Cross of Christ, by the men of science and discoverers of the earth, and by the arts and aims of life.

At a time like this, too, when the Bible's rays, and the students' lamps, and the ships' binnacles are illuminating and pointing the ways of knowledge, and lightning and steam are propelling progress every where, and in an age when there is *gold, gold, gold* enough and to spare to pay every laborer his hire in every good work of "good-will to men," and when "peace on earth" has become the policy of every civilized nation; it is not to be tolerated that ignorance, and bigotry, and superstition, and barbarity and brute force, here, there, and almost everywhere, in some of the very fairest fields of human exertion, where much of man's highest excellence could be most easily attained, should be allowed, like serpents in Paradise, to corrupt our nature, shut out the light, hinder the progress of civilization, and arrest every step of humanity towards either mental, moral, or physical improvement. We may surely arm ourselves *in the armor of righteousness* against such evil ones on earth as these.

Your own allusions, gentlemen, must be blamed, if I indulge in any egotism by saying that when I entered upon the duties of the Mission to the Court of Brazil, I found the labors of one of my predecessors especially illustrated by the Archives of the Legation. He was dead, but the good which he did was not all "interred with his bones." I was made by his works in that Mission to inquire feelingly for the remains of the laborious, the learned, the successful negotiator, Mr. Tudor. He died in Rio de Janeiro, whilst *Charge* of the United States of North America, the greatest Republic in the world, at the Court of Don Pedro I, and after he had negotiated our treaty of amity and commerce with that Empire. *The only sanctuary his corpse had found was a hospitable grave in the burying-ground which Great Britain had secured safe for heretics*, her subjects, in a land broad enough surely for men of all persuasions there to die in! The Sabbath came, and I heard the bells chiming for Church. Where were I and my family and American friends to attend Divine worship? *There was no ground consecrated there for us.* We were reminded on the Lord's Day of our homes in our own blessed, happy land of universal tolerance in religion; but there, in a land of *commercial* friends by treaty, we had no *religious allies*, and were, indeed, "strangers in a strange land"—*their* God *was our* God, but their *country* was *not our country to worship in.* We were compelled to go to our closets to pray, if we did not accept the hospitality again of English subjects, to kneel with them in their temple which their maternal Government had caused to be erected for their special privilege. Thus for the grave and the altar we were indebted to our mother country and not to our own; and here I cannot forbear to pay a just tribute to Great Britain for her care of her subjects abroad. However high her hand against other nations, however strong and unyielding her grasp of dominion over other people, she careth for *her own* at home, and to "the uttermost parts of the earth." Her "drum-beat" is heard everywhere, and everywhere it is heard it is a sound of *protection to her little ones*—however feeble and however distant they may be from her central power. It is better for the barbarians of any tribe that a millstone were hung about their necks than for them to hurt one of Great Britain's proteges. They are heretics, as well as we; and they have their sanctuary and their grave-yards, where the hyenas dare not howl. And it is due alike to her subjects to say that, in Brazil, they were hospitable to us, and gave us the use of both their holy places—the temple and the burial-ground. But ought we to have been beholden to any Government but our own for common rights of humanity like these? I mean not to boast, but the Department of State can show how, when the American ships engaged in the charters of the infamous slave trade discharged their American crews, or drove them from shipboard by the worst of mal-usage, in order to avoid their being the witnesses of the traffic, and left them friendless and penniless all along the coast of South America, to encounter every brutality to which a forlorn sailor is subject in foreign ports; how when a Frothingham of Boston was knocked down in the streets of Rio de Janeiro, or a Southworth of New York was imprisoned, or Clark, a sailor, of New York, was beaten; I never failed to interpose in any and every way to make our citizens abroad assured that they had a protecting power over them, and to make foreign governments feel that we, too, as well as Great Britain, *took care of our own.* Great Britain not only supplied her Minister and Consul and men-of-war with the means of relief and the power of protection; but I may say here that I, as Minister of the United States, was more than once allowed the use of the British Consular seal, in affording personal protection to our citizens. And, finally, when for attempting to protect a poor seaman of our naval service, Mr. Davis of Delaware, a Lieutenant of the Navy, was forcibly seized and imprisoned in the City Palace at Rio de Janeiro, I demanded his instant release; and here I may say, too, that in that demand I was supported firmly by as brave a squadron of our navy, though small, as ever Hull or Decatur or Perry commanded. In one difficulty, the lamented Captain Turner, and in the last Captain Rousseau, were ready to stand by their flag and their Minister as long as there was "a shot in the locker." This is worthy to be mentioned to their honor, at a time when our popular sympathies are heartily offering medals to the gallant Ingraham for his timely interposition of late in favor of American protection in the Old World. At the time alluded to, we had in the harbor of Rio the frigate *Columbia*, and the little brig *Bainbridge*, and previously the frigate *Raritan*, and the same brig. On one occasion, when the Minister of Justice, Senr. Galvon, had sent a number of armed open boats, without notice to me or his own Minister of Foreign Affairs, that he was about to attempt by force what ought to have been accomplished by negotiation, I was appealed to by the Minister of Foreign Affairs to yield a question of extradition; I replied that I could do nothing *per minas*,—I would be silent as long as the arm of force was uplifted. "What will you do, Sir?" said he. "Wait for your movements, Sir!" was my reply. "Would you resist in our own harbor?" "You must risk the Paixhan shot of that, Sir," said I. He entreated then that I would go with him to see Senr. Galvon, the Minister of Justice. I replied, "I am accredited to your Emperor, Sir." But he prevailed on me to accompany him *as a friend*, to the house of his colleague in the Ministry. There I soon had occasion to say to the Minister of Justice, that I could not discuss the question with him. "Sir," said he, "suppose I had two frigates instead of one, would your Commodore then presume to disregard the Imperial decrees?" "Sir," said I, "you have one frigate, two sloops-of-war, and a brig in your harbor, and you have the forts Santa Cruz, Larges, Villagenon, and Isla Cobras, and 100 water-line guns,—is not that force enough against one frigate and one small brig?" "Sir," said he, "will your Commodore obey a writ of *habeas corpus?*" "Are you, Sir," said I, "the Minister of Public Justice, and ask that question—don't you know that the deck of a man-of-war of the United States is as the *terra firma* of my country, and that your process of law cannot go into that jurisdiction?" "Sir," said he, "if I could I would send a writ of *habeas corpus* to Heaven!" I told him that "I wished he could, and I would be an humble petitioner to be his sheriff, marshall or messenger to take his writ there; and I assured him that in case I did so, it would be with me as it would be with his messenger sent to our Commodore—*I would never come back to him!*" With that reply he was put into the best of humors—his sides shook with laughter, "like a bowl full of jelly;" he rang his bell, ordered some *doces* (sweetmeats) and wine, and wound up by saying, "Well, sir, we will peaceably settle this affair, as I see that force will not do." "You can't negotiate with me, Sir, until you withdraw your armed forces," I replied; and that he ordered immediately. I then said to him that it was well affairs were about to take a peaceable turn; that our citizens had individually suffered the most odious oppressions, and they could be submitted to no longer; that my own son (now Secretary of Legation at Berlin) had just been wantonly assaulted on the streets and wounded on the head and the arms, simply for being a foreigner, and the child was present to exhibit the wounds; that had force been resorted to by him, the reprisals would have been severe. He immediately called in an officer of their Permanentes—their armed police—and asked me to let him have the person of my son at his command for a few hours. I consented at once, though the youth was then only about fifteen years of age. He was caused alone to walk, pass and repass alone for some hours about the place where he had been assaulted, while the Permanentes kept guard in the background roads to arrest the person who would probably assail him again. The ruse failed, but I inquired of the Minister what would have been done with the culprit had he been arrested. "He would, Sir, have been punished to your satisfaction—even unto death, had you required it." I replied that I was happy, then, the criminal had escaped detection. But from that moment a new era commenced in Rio de Janeiro of safety to American citizens. I may proudly say, and appeal to all who are informed on the subject, that American protection has been worth more in the three millions of square miles of that part of the globe than it ever was worth before. I threw the American flag over every person and every right that I could possibly or reasonably make it cover. It grew broader and broader in its folds, to my mind, every day that I studied more and more the laws of nations and rights of humanity. I made it the badge of my equipage, of my family, and my own only coat of arms; and our own rights and our own persons were made sacred under its protection. When Stephenson's regiment arrived from the United States for California, Sergeant Harris and his wife, an Irish woman, came in one of the transports, and had a female child born on the high seas. The officers of the *Preble* presented the babe with a silver cup, and christened the child Alta California Harris. They applied to me, the Minister of the United States, to stand godfather for that child at its christening. It was at a time when the Empress was just delivered of a young princess, and the city had been illuminated, and every foreign man-of-war, except the *Columbia* and *Bainbridge*, had saluted the event. They declined to salute and I to illuminate, because Mr. Davis had been imprisoned. But when it was proposed to christen *one of our children*, to salute her with a national greeting, and I was asked to stand father to this American soldier's child, born in the service of his country, I leaped to the ceremony as no plaything, as nothing idle and unmeaning and childish, but as to the prompting of a passion—as to a patriotic duty full of example—*that we would take care of the least of our little ones too, all over the earth and on the high seas!* I did take the vows before our chaplain on the deck of the *Columbia*, and such guns and such cheers were hardly ever heard to "rattle among the crags" of the Corcovade and the Tejuca and the Pan de Assucar before! The meaning of it was: "*The United States will protect her citizens in their lawful rights the world over, and they shall have all the rights of the most favored sons of men.*"

I will, indeed, say here what I have never said publicly before; that if Lieutenant Davis had not been released, I would have demanded that Commodore Rousseau should have released him by force. His officers and crew were as patriotic and devoted as Decatur's at Tripoli. Had a shot been fired, I would have gone on board the *Columbia* and shared her fate. We would have stormed Isla de Cobras, the nearest battery to the town, and turned its guns upon the palace of the Emperor. We would, God willing, have razed that palace, and taken the Emperor himself and brought him home to the United States, to be no otherwise tortured than to bring him here and show him the real form and comeliness of *Civil Liberty* and *universal tolerance*, and then to send him back in safety to his own dominion, there to be the best missionary of American protection who could be sent to all South America, where protection, personal protection to American citizens is so much needed!

This may seem like badinage now to you, but I tell you that it would have been an earnest enterprise, and as easy as it is for one North American of the United States' race of men, of the blood of the English and Scotch and Irish and German, to subdue ten of the Spanish or Portuguese race anywhere upon earth, even at the doors of their own homesteads, as is proved by all the battles of the late Mexican campaigns. And, so far as South America is concerned, all that our Government has to do, is *to assert firmly this right of protection, and to convince them that we are in earnest in our demands, and there will never be any necessity to resort to force.* Indeed, everywhere that this protection is wanting, there is an inherent weakness in the nation which withholds or denies it. They are weak from ignorance, and wanting in all the elements of national strength. Such powers as England and the United States, by a wise co-operation in international policy, on subjects like this, could in another quarter of a century subdue all opposition to this potent means of making a common brotherhood among mankind. Therefore it is, that I, for one, have heartily rejoiced at every expedition fitted out by any of the larger and enlightened powers to such countries as that of Japan. A short-sighted view of the war of Great Britain upon China would condemn it as immoral and unjust, and her East India conquests would seem to be mere and sheer desolations; but I am consoled for almost all British aggression everywhere, except on the continents of the two Americas, and her oppression of Ireland, by the civilizing results which follow the march of her triumphs. Everywhere, under British laws, personal protection to our citizens is safe and sure, and I am willing for those laws to reign everywhere else than where the dominion justly belongs to ourselves, and the spirit of those laws we ourselves adopt. And whence came that spirit? How is it imbibed? By nothing less divine than the faith and practice of Christianity itself. Christianity alone can make a brotherhood among men, and we need not expect these ameliorations from any other people than a people who have *homes*, who have altars of baptism, who have consciences enlightened by the Lord's Prayer and the decalogue, and by the Sermon on the Mount, and who are strong enough in moral power, thence derived, to give laws to the world by a word, without a blow.

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BISHOP KIP.—We have just received a second most interesting letter from this gifted and accomplished Prelate, giving an account of his passage across the Isthmus. The letter was finished just as the steamer was going in to Acapulco, at which place it was left for the returning steamer. We much regret our inability to give the letter this week, but our time and space are already brimful and more too.

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THOUGHTS ON CURRENT EVENTS.

When we wrote our last article, we spoke of the calamity of war as imminent. Since that period, the intelligence from Europe has not tended to change our opinions. The French and English have now squadrons in the Black Sea. Russia shows no disposition to succumb; on the contrary, she announces her intention to treat only with Turkey, thus repudiating the mediation, not only of England and France, but of Austria and Prussia. Austria has, as we always feared she would, shown symptoms of ceasing to act with the Western Powers. She is setting up to be the sole mediator. To such an arrangement Turkey will not consent; since she well knows that Austria would, in such a negotiation, act only as the instrument of Russia. In adopting this line of conduct, the Austrian government has acted on a principle which has been fatal to many despotisms; she has preferred her passions to her interests. It is recorded of the great Pensionary DeWitt, that he was apt to be deceived in his speculations on the conduct of the despotic powers of Europe, because he always anticipated that they would be governed by their interests, while experience showed that they were governed by passion. Austria is about to give a fatal example of this propensity, for we have no doubt that she will, in the approaching struggle, take part with Russia.

The inevitable consequence will be risings in Italy, Hungary, and Poland; which, while Russia and Austria are engaged in foreign war, will probably be so far successful as to put an end to the dynasty of Lorrain. We agree altogether with the Editor of the *Morning Chronicle*, that "nothing is now left, but for England and France to make the war, which is inevitable, as short and decisive as possible." Such a course is the only one which can prevent the outbreak to which we have alluded. In fact, the only sign of peace which we can see is, that those, on both sides of the Atlantic, who desire such an outbreak, express doubts as to the commencement of the war. If these doubts are sincere, they have for their fathers the fears of those who harbor them.

But the policy of making the war short and decisive is more clear, than the possibility of so doing. We have been told, until now, that the first step of the war would be the destruction of the Russian fleet and navy-yard at Sebastopol. Now it appears that that harbor is impregnable to naval attack. Upon the whole, it seems that the world must expect the calamities of war and revolution for an indefinite period.

A strange story is in circulation, of a plot to revolutionize both Spain and Portugal, and unite them into one kingdom, of which the Duke of Alba, so notorious in "the lamentable comedy" of the Soule duels, is to be the king, and the form of government a constitutional monarchy. It is said, that the Duke has some hereditary pretensions to the crown of Spain; this is simply absurd. The only question, affecting the title to the crown of Spain, is whether the alterations, made by Ferdinand VII. in the law of succession, were valid or not. If they were, then his daughter, the reigning queen, is the lawful sovereign of Spain. If they were not, his brothers, and their sons, of whom there are several, have the best claim. An union between Spain and Portugal would doubtless promote the interests of both countries, but such unions are not readily brought about. Spain and Portugal are related very much as England and Scotland formerly were; except that the crowns were once united. The union was regarded by the Portuguese as so intolerable, that they revolted and bestowed their crown on the nobleman who headed the revolt. The union of England and Scotland was a very slow business. It commenced by an union of the crowns, brought about by the legitimate succession of the king of Scotland to the crown of England. It was more than a century, before a legislative union was effected, by enormous bribery, both direct and indirect, and then two civil wars occurred during the additional half-century which was necessary to cement the social union. We do not believe that the Spaniards and Portuguese are *fast* enough to get through all this in a day. Napoleon III. would doubtless be very glad to see his brother-in-law on the throne of Spain; but probably not at the sacrifice of seeing that throne surrounded by republican, or even liberal institutions. It is his interest to persuade the world, that there is no alternative, except military despotism, and the despotism of the mob. All history shows which of these alternatives men will choose. Moreover, we do not believe that the new Emperor has much influence with the people of either Spain or Portugal.

Still, the truth recurs, that the world is on the eve of wars and revolutions, and we turn back to take a view of our own national condition. It is not encouraging. A treaty has been negotiated with Mexico, which settles some important questions, and is so far advantageous to the prospects of peace. Yet, if we may believe the newspapers, grave senators object to its ratification, because it does not formally admit all our claims, without consideration to Mexico; that is, they prefer an open ground of quarrel, to a settlement at the price of a sum of money, which would not pay half the expense of a single campaign. Such a view is neither Christian-like nor statesman-like; although with certain classes of our population it will get votes.

This is not the only unpleasant feature in our condition. The differences between the Romanists and those most violently opposed to them, are assuming more and more a political and popular character. The cry of "No Popery," our English papers say, is dying out in England; its sister cry, "No Romanism," is exercising an influence in America which it never did before. A very extensive, but perhaps not very powerful, because not very well managed, secret society has sprung up in our Atlantic cities, and probably also in those to the West. The name of Know-Nothings probably indicates a determination to keep everything connected with their organization, plans, and views, secret. It is only known, that the society is intensely anti-Romish.

These secret societies have become very numerous among us. Formerly, there was but one. The ancient society of "Free and Accepted Masons" was known to the public only by its charities, and its pretensions to a remote antiquity, which few believed, while all were compelled to admit that it had had existence for a long time. But an attack was made upon it, the one-sidedness of the American character was appealed to, secret societies were proscribed, and in some of the New England States, Masonry for a time disappeared. The Odd Fellows arose, and became extensively popular. They were perhaps tolerated, because no one believed that they were really a secret society. Their affectation of secrecy was universally known to be a mere childish imitation of the forms of Masonry. But they broke the spell. A flood of temperance clubs in the disguise of secret societies followed. Masonry revived, and secret societies became the fashion. They exist now for both sexes and in numbers not easily ascertained.

The principle of combination is accepted, and every sort of combination finds favor, except the three which are of Divine origin. The Family, the Church, and the State, are all looked upon with more or less of suspicion. Every other sort of organization thrives. Among them has arisen this *monstrum, horrendum, ingens, cui lamen ademptum*, the Know-Nothing association.

There are other societies, which are perhaps not properly secret, which are more mischievous than those which are such. There is an Irish society, perhaps two, for republicanizing Great Britain and Ireland; a German society for republicanizing Europe; another, or perhaps the same, for the somewhat unnecessary object, of increasing the power of democracy in the United States. Besides these, there are combinations for the purpose of carrying on predatory expeditions in at least half a dozen parts of the world. Central America, Cuba, St. Domingo, Brazil, and the Mexican State of Sonora, have been publicly named as the destination of piratical expeditions. It is said that the expedition which has actually invaded Lower California, is not a part of the great association for attacking Sonora, but an independent, and comparatively small enterprise. There was a time, when associations and enterprises similar to these were scattered before the breath of an American President. But Washington is dead, and the character of his countrymen is changed. His proclamation was effectual. President Pierce's will be *vox et preterea nihil.*

In addition to all these circumstances of danger, the controversy between the North and the South is on the point of breaking out again. The Constitution of the United States is a compromise growing out of the necessities of the time, but adapted with consummate wisdom to the future condition of the people, so far as it could then be foreseen. But the extension beyond of the limits of the country was not foreseen. All our acquisitions of territory are extra-constitutional. A strict constructionist is bound in consistency to pronounce them unconstitutional. In so doing, we are by no means sure that he would be wrong. But public necessity sometimes, and sometimes private interests have prevailed over constitutional scruples, and the original dimensions of the United States have been doubled. The number of the States has been more than doubled; and at least six entire States are beyond the original boundaries of the confederacy. The admission of these States, the organization of a number of Territories, and all the other legislation touching these new acquisitions must be extra-constitutional, since the acquisitions themselves were so. In the meantime, the Northern and Southern States have grown into opposition to each other on the question of slavery. This was left, among the other matters of internal interest, to the regulation of the respective States. The Northern States, pursuing their true interest, abolished slavery. Almost while we are writing, we learn a fact which goes to prove that this course was virtually a decree of extinction against the negro race. A New York paper of yesterday's date states, upon unquestionable authority, that in that great city there are very few marriages among the blacks, that the deaths more than double the births, and that, in spite of the constant immigration from the South, the whole negro population is not very slowly diminishing. The Southern States, following what they believed to be their interest, did not abolish slavery. The Northern philanthropists, taking, as usual among Americans, particularly in New England, a one-sided view of the subject, have set about compelling the Southerners to continue the extermination of the negro race which the Northern men have begun.

The balance of political power, between the North and the South, has thus become very important to the security of the Southern interests. It is in the acquisitions that this question must be decided by extra-constitutional legislation. It was to be expected that the scruples about such legislation, which had been forgotten while the question was one of acquisition, should revive when the subject of discussion was the division of the acquisitions.

In the last generation, so far back as 1820, a compromise was made, by which slavery was prohibited north of a certain line, and not prohibited south of that line. The consequence was, as was probably expected, that slavery was adopted south of that line. This compromise extended only to the then possessions of the United States; for which it seems certain that Congress had the same right to legislate, as to acquire them. But it is now impugned as unconstitutional; as it was certainly extra-constitutional. But it only extended to the then possessions of the United States. All the acquisitions made for many years afterwards were of countries south of the degree, north of which slavery was prohibited, and in which slavery already existed. The institutions under which they had previously lived were not disturbed. But the conclusion of the war with Mexico gave us immense acquisitions, within which slavery did not exist, and negroes were almost unknown. A struggle arose as to whether these new acquisitions should be organized into slaveholding or non-slaveholding States, which shook the Union to its centre. It was finally settled by a new compromise, which left the question to the decision of the settlers in the new Territories. It is now attempted to disturb, or rather to repeal, the compromise of 1820, and to bring the territories acquired before that period under the operation of the more recent compromise. This attempt is like to add to our other difficulties, a revival of the hostility between the North and the South, which had been nearly forgotten, when it was revived by the publication of "Uncle Tom's Cabin."

All of these evils are aggravated by, and in their turn aggravate, the master evil of American politics; the universal rage for office. There is, in America, a larger proportion of half-educated men, without capital, than anywhere else. The continual division of moderate properties in the country, and the misfortunes of business in the towns, are annually reducing thousands of persons to this condition. They are met on their downward way in society, by a yet more numerous class whose parents have not been able to rise above the point to which the others have fallen. Both classes alike reject the manual labor of the mechanic and the subjection of the clerk. They enter the professions of law and medicine, or commence commercial operations without sufficient means. They fail, and embrace politics as a profession, of which the rewards are to be sought in the possession of office. They are an active, unscrupulous class, whose services are necessary to political aspirants of a higher grade, and who must be bought. Hence the shameful abuse of patronage, and the disgraceful doctrine that to the victors belong the spoils. Every one of these men is looking out what personal advantage he can make out of every one of the evils to which we have adverted.

It is amusing to read of the astonishment of the English at the sudden unpopularity of so very popular a man as President Pierce. They are entirely unaware that the President had never any personal popularity, and is not now personally unpopular. The whole is the work of the spoils principle. Mr. Pierce obtained the nomination of the democratic party for the Presidency, because he was so obscure that no one had any personal objection to him, which would lose him votes, and because, not being committed to any of the cliques into which the active members of all American parties are divided, each of them hoped to rule him. To be nominated for the Presidency by the democratic party is, under ordinary circumstances, to be sure of the election. The democratic party, when united, always carries the foreign vote, because its name is dear to their associations; and it includes, besides, a full moiety of the natives. Mr. Pierce had the additional advantage, that there was a mutiny in the camp of his opponent. The consequence was, that he carried, by a few thousand or hundred votes, almost every State, and had an enormous majority of electoral votes, based on a moderate popular majority.

He has now distributed his patronage, and the disappointed have become his enemies. That is, they want to get him out of office, that there may be a new division of the spoils. This indicates the thoroughly corrupt state, which is the great cause of all our evils. We cannot combine in favor of peace, or of good-faith, or of the right of the Americans to have America for themselves, or of union among ourselves, because the office-seekers will not unite upon any principle but that of the spoils, and will defeat every combination which they cannot turn to the account of their own schemes. H. D. E.

Baltimore, Jan. 28th, 1854.

THE CHURCH AT HOME.

Connecticut.—The *Banner of the Cross* states that Geo. R. Lewis, of New London, recently deceased, bequeathed to our Board of Missions $6000; to the Domestic Committee $4500, and to the Foreign $1500. The executor, C. A. Lewis, has already paid off this legacy; thus promptly fulfilling the pious and generous intentions of his deceased brother.

Western New York.—We learn from the *Gospel Messenger* that Bishop DeLancey has received from a friend in New York, and paid over to the trustees, the sum of one thousand dollars to establish in Hobart Free College a scholarship under the title of the "Henry Laight Scholarship." The appointment of the scholar is reposed in the Bishop of the Diocese. He must be an undergraduate, a communicant of the Protestant Episcopal Church, in good standing, and well reported of by the Faculty. The Bishop has appointed Erastus Spalding, son of the late highly esteemed clergyman of that name, as the first scholar on this endowment.

New Jersey.—On Sunday, Jan. 29th, (Fourth Sunday after Epiphany,) the Bishop instituted the Rev. William Henry Nassau Stewart into the rectorship of Grace church, Newark; and preached the sermon. Morning Prayer was read by the Rev. Mr. Williams; and the Holy Communion was administered by the newly-instituted rector.

Pennsylvania.—The Bishop of the Diocese has during recent visitations to twelve parishes, confirmed *one hundred and fourteen* persons, besides *three* in private; has ordained *four* Deacons and *one* Priest, and visited and preached in several other parishes.

At a meeting of the Standing Committee of the Diocese, held January 20th, 1854, testimonials were signed on behalf of Messrs. Henry A. Coit, Daniel Kendig, and John Williamson, applying to be recommended for admission to the Holy Order of Deacons.

Wisconsin.—Bishop Kemper visited Trinity church, Mineral Point, on the Second Sunday after Epiphany, and preached three times, besides catechizing the children of the parish in the church, and confirmed eight persons, and addressed the candidates.

On these several occasions the congregation was large and attentive, and the impression made was very favorable in its influence for the Church. The Bishop seems to be renewing his youth in capability of endurance and zeal in the discharge of his laborious duties.

Indiana.—It is stated by a correspondent of the *Gospel Messenger*, that the object contemplated by a resolution of the Convention of this Diocese, at its session in June last, with a view to enable the Bishop to devote himself exclusively to the duties of his Episcopal office, having been accomplished, in compliance with the expressed desire of the Convention, the Right Rev. Bishop Upfold, on the 1st of January, resigned the rectorship of St. John's church, La Fayette. His residence, however, will not be changed; and letters and papers are to be addressed to him as heretofore.

At a meeting of the Vestry, on the 3d of January, the Rev. John O. Barton, B. D., the assistant minister of the parish, was unanimoulsy elected the Rector, and has entered upon the duties of his office.

THE CHURCH ABROAD.

England.—A scheme of Church-moving on an extensive scale has been originated by the Rev. Charles Hume, M. A., and received the approval of the Bishop of London. It appears that many parts of the city of London are overstocked with churches, while the suburbs are left in comparative destitution. It is proposed to move thirty of this superfluous number to suburban localities, where they would be better filled, their clergy find a wider field of usefulness and better livings. The plan for this re-adjustment states—

> That a small number only of the city churches have considerable and encouraging congregations, two or three of them amounting to nearly 300. On the other hand, the attendance at some falls below 16, and there are many at which it does not amount to 50—the average attendance at the churches proposed to be removed being only 33. While such is the state of things in the city, it has been shown by a return made to the House of Commons by the subdivision of parish commissioners that no fewer than 58 new churches are required in the Diocese of London. Of this number 49 are required for the metropolitan district and immediate suburbs, and nine for towns and districts within eight miles of St. Paul's. Mr. Hume contends that less than 20 churches would meet the wants of the population resident within the city of London union, and consequently at least 38 churches might be advantageously taken down and rebuilt in such other parts of the metropolis and its environs as are deficient in church accommodation. The following are some of the details of the plan:—
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> The number of churches proposed to be dealt with is 50; it is proposed to remove (at present) 30, and retain 20—the parishes whose churches are moved to be consolidated with those which are left standing. In arranging the incomes for the consolidated parishes, the rule would be this: To every parish the population of which exceeds 1000, £450 per annum to be assigned; for every additional 100 parishioners add £12 a-year. The aggregate income of the 50 churches is £20,560; the aggregate income of the 20 proposed consolidated parishes would be £11,353; there would remain to the 30 churches to be removed £9,207, giving £306 and a fraction for each. The additional sum required to make up a sufficient income for a clergyman, from £500 to £700, should be made up in the new locality to which the church is removed.

The other minor details of the plan, and among them the adjustment of the patronage of the churches in question, the presentation to which is now in different hands, we shall give at some future time, should the scheme go into operation. The advantages of the plan, the principle of which has received the assent of the Prime Minister and the Diocetan, are stated to be the following:

> 1. The anomalous position of the Church in the city would be diminished.
> 2. The want of spiritual instruction from which many districts are suffering would, to a considerable extent, be supplied.
> 3. The clergy in the city, who have nominal cures and small congregations, would have real charges and large congregations.
> 4. The city clergy remaining would have larger incomes than they had before.
> 5. The city clergy removed would obtain comfortable houses, larger incomes, larger congregations, and real pastoral charges.
> 6. The new parishes or districts would get good churches without the expense of building them, and a minister to whom they would only pay part of a sufficient income.

The funeral of the Rev. Dr. Mill took place in Ely Cathedral with very impressive ceremonies. His remains were committed to the tomb in the cathedral.

The Convocation of the Province of Canterbury has been further prorogued from 3d inst. to Wednesday, February 1st, the day after the meeting of Parliament, when it will assemble for the discussion of such topics as may be brought under its consideration.

A disposition is showing itself in some quarters to lionize the Rev. Mr. Maurice, and the manner in which that gentleman has met such adulatory advances has drawn upon him some strictures, which strike us as more wanting in justice than in severity. Sympathy in any form cannot fail to be grateful to one who, to our view, has been quite as much sinned against as sinning. Yet there is perhaps a streak of truth beneath the harshness of the following extract from the *John Bull*:

> For his own sake we had hoped that the effect of recent transactions upon his mind would have been to induce a calm reconsideration of his rash and questionable opinions, rather than to make a further advance towards the perilous position of leader of a new sect. Among the clergy it seems that Archdeacon Hare is trying his hand at a demonstration, and in the meantime the Christian Socialists have stepped forward in support of the man whom they seem to consider in the light of their own particular Apostle. We should have thought that even Mr. Maurice would have discovered the impropriety of his receiving an address from a body of operatives, declaring that in consequence of his dismissal from his professorship by the authorities of King's College—among whom, let it be remembered, is Mr. Maurice's Diocesan, "working men will come to the conclusion that these authorities are not entitled to their respect." It is not possible that Mr. Maurice can consider such a verdict as having any weight in a solemn controversy touching a fundamental point of revealed truth.

Churches.—All Saints' church, Coleshill, Oxford, has been extensively altered and improved, at the sole expense of the Vicar, the Rev. Edward Bouverie.——The Bishop of Manchester has consecrated the new church of St. Stephen, Chorlton-upon-Medlock.——A new church has been consecrated at Great Crosby, Liverpool, by the Bishop of Chester.——The restoration of St. Mary Redclyffe's church, Bristol, is progressing rapidly.——The fine old church of All Saints', Faringdon, is about to undergo alterations, that will restore its original propriety of internal arrangements.——The church at Leyton, Essex, has been re-opened, after repairs.

The *Evening Journal* prints in full the new Canons on the "Ordination of Deacons," passed at our late General Convention, as bearing upon the important question of systematic training for Holy Orders, which is beginning to excite the attention which it deserves in England. No further comment is made upon the subject.

The Bishop of London, we understand, has contributed £50 to the proposed British Embassy church at Paris, and has also consented to become the Chairman of an extended Committee, which is to meet weekly both in London and Paris, to promote the collection of subscriptions.

We find it stated that for some time past a good deal of excitement has been produced by the refusal of the curates of Barking to admit the bodies of Dissenters into the Church previous to interment, and that the Bishop of London, having been memorialized on the subject, has intimated to the curates, that they are not to refuse admission to such bodies into the parish church.

The Churchwarden of the parish of St. Paul's, Knightsbridge, has addressed a complaint to the Bishop of London against the Rev. R. Liddell, the incumbent, and the Rev. Geo. Nugee, as to the manner in which the Church service is performed,—the practices, on account of which the Rev. W. Bennett was called upon to resign the incumbency, having gradually been resumed.

It is stated in the census report of religious worship, just issued, that the income of the Church of England in 1851 was upwards of £5,000,000 per annum.

On the occasion of the re-opening of Harington church, Evesham, Worcester, Mrs. Wyld, formerly a poor girl of the village, contributed £1,000, after the sermon preached by the Bishop of the Diocese.

The Bishop of London has been holding a court at St. Paul's cathedral to inquire into certain alleged grievances of the Minor Canons.

Bishop Gobat in his 'Annual Letter' holds very remarkable language in reference to the recent Protest against his proceedings—language that seems to separate the Greek Church from the brotherhood of Christ's Church, in which the late Archbishop of Canterbury comprehended it when the Jerusalem Bishopric was erected, and to regard its authority and power as under Satan. He says:

> That protest has deeply humbled me (?) by reminding me of my weakness, and of how little I have done towards turning the poor ignorant deluded members of the Greek, the Latin, and other Churches, from darkness unto light, and from the power of Satan unto God.

Archdeacon Denison has given notice that he will move the following Resolutions in the Lower House of Convocation on February 1, 1854:—

> I. That it appears to this House that the education and training of Candidates for Holy Orders is, very generally, defective and inadequate; especially in respect of a course of theological reading and practical preparation for some time previous to their presenting themselves to the Bishop to be examined and inquired of, with a view to Ordination.
>
> II. That this House do make a humble Representation to His Grace the Archbishop, and the Lords the Bishops of the Upper House, respectfully calling their attention to the urgency of the case, and praying their concurrence in appointing Committees of both Houses to consider conjointly of the best means of remedying this defect, and supplying this want in our Church system.
>
> III. That a Committee of this House be now named, with instructions to prepare a draft of such Representation, and to submit it to this House for approval at their next session.

A deputation from the Protestant Alliance, headed by the Earl of Shaftesbury has had an interview with the Earl of Clarendon at the Foreign-office, to present a memorial agreed to at a public meeting of that body lately held on the subject of religious liberty of British Protestants in foreign countries.

It is no small matter to get an adequate idea how much of life and of practical working energy there is in the great missionary organization of modern times. Of course we refer to the noble old Society for the Propagation of the Gospel in Foreign Parts, whose efforts, having been prolonged through more than 150 years, are now causing the desolate places of heathenism all round our globe to "bud and blossom as the rose." Almost every day is contributing somewhat to enlarge our knowledge of its vast and manifold operations, and of the great spirit and wisdom with which it stands to its purpose and design. The *Quarterly Paper* of the Society for January, 1854, has brought us acquainted with another department of its labors.

From this *Paper* it appears that in 1852 there were 368,764 emigrants from the United Kingdom; of whom 244,261 were to the United States, 32,876 to British North America, 87,424 to Australia, and 4,203 to other places. More than 120,000 persons went unprovided with churches or clergymen, to settle in the British colonies. Nearly 90,000 spent more than a quarter of a year at sea, without any certain provision for their religious instruction. The Government requires and provides a medical officer for every ship, but no chaplain, during the voyage. The Propagation Society has a special fund for providing employment and spiritual aid to emigrants. The proceeds are spent, 1, in paying chaplains stationed at sea-ports where emigrants are collected; 2, in providing industrial instruction and materials for the employment of emigrants; 3, in furnishing religious instructors on board emigrant ships. The following extracts from late reports will show something of the nature and extent of the work new going on; the present smallness of the fund necessarily limiting the scale of operations:

> I. Emigrants' Chaplains.—The Rev. J. W. Welsh, Emigrants' Chaplain at Birkenhead, reports as follows:
>
> "The same influx and efflux of human beings still continue. Every Irish and Scotch steamer, every English railway train, may be observed daily pouring in their hundreds and thousands of emigrants. The check which occurred in the early part of the year, and continued for some months, has been entirely removed, and the movement really seems to be only commencing. One cannot help beginning to feel alarmed at the sight of so many of the very best of our laboring people thus leaving us forever. But nothing human can now stay the movement. Every man who succeeds abroad, writes at once for his family and friends at home; so that we have every reason to believe that emigration, for many years to come, must go on in a duplicate ratio.
>
> "With the primary cause of all this, we, as English Churchmen, have of course nothing to do. But we have a great deal that is our duty to do in regard to the spiritual wants of these our own people. Hundreds of thousands of our brethren are compelled to leave us for other lands. They are anxious to continue steadfast in the faith of their fathers. Their Bible, their Prayer Book, their Church, are dear to them. But they are going, in some instances, to places where their Church's minister has never yet set foot; where the infant must remain unbaptized; where the sick man's bed is never cheered by the voice of the messenger of God; and where no consecrated grave is prepared for the bones of the Christian dead. All these inconveniences and privations the emigrant has, in most cases, to look forward to; and I have heard hundreds say that the thought pressed more upon their minds than the fear of want, danger, or any earthly calamity.
>
> "My own mind has been more than ordinarily occupied with this solemn subject of late, in consequence of communications which I have received from several remote though populous parts of Australia. It is true our bishops and clergy there are making almost supernatural efforts to meet the daily increasing spiritual wants of the emigrants; and many a pleasing testimony have I had, indirectly, of the kindness and care manifested towards the stranger by the ministers of our Church in the ports of Australia. But after all, 'what are they among so many?' What sort of pastoral care can a clergyman exercise over a parish of fifty miles in length, and sometimes of unlimited breadth? One emigrant, in writing to me, states that in attempting to convey his sick infant to the nearest church to be baptized, he had to travel over a wild mountain for two days and two nights, and that his poor little darling died on the way. Another mentions his having had to travel upwards of fifty miles, where there were no roads, to the nearest churchyard, with the remains of his poor old father. A third speaks of the grief he experienced in seeing his wife and daughter sicken and die, without a pastor's visit, and the horror he felt in being obliged to bury them both in his little flower garden.
>
> "The Rev. F. H. Schmitz is actively engaged in visiting them in their lodgings, and on board their ships in the docks. He proves a valuable auxiliary in carrying on the Society's mission in Liverpool.
>
> "My work on shore and on the river goes on in the same regular manner as when I last wrote.
>
> "I subjoin a list of the ships visited by me. On board most of the ships I have had divine service; and what is extremely satisfactory, the captains and crews of the several liners begin to take deep interest in the work in which I am engaged. Since I last wrote I have had many providential escapes from drowning. Continually moving about on a dangerous river, in an open boat, I cannot help feeling the force of the Apostle's expression—'I die daily.'"
>
> The Rev. F. H. W. Schmitz, chaplain to the German emigrants in Liverpool, reports as follows:
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> "Last year, between thirty and forty thousand German emigrants came through Liverpool. They are sent direct by the agents in Germany, generally *via* Hull, to the agents here, where they are accommodated in their Emigrant Homes, as they are called, now about ten in number, and which are scattered all over Liverpool; hence they are embarked in British vessels generally. The Rev. D. J. Hirsch who is the minister of the German Episcopal Church in Liverpool, for the German emigrants resident there, has taken a great deal of interest in them, both temporal and spiritual. He has opened his church for them, and has established amongst the members of his own congregation a Friend-in-Need Society, called the 'Society of Friends for Foreigners in distress.'
>
> "I arrived here in the beginning of August last, and commenced my duties by assisting Mr. Hirsch, and acting, as it were, as his curate; and conceiving that I could be most useful in strengthening his hands, I have entirely adopted his plans in this peculiar work of missionary labor. We perform divine service together in his church, which the German emigrants are always invited to attend. For this purpose, I visit by turns the different emigrant houses (about ten in number, and likely to increase still) scattered all over the large city of Liverpool. I ascertain the arrival of new emigrants, enter into conversation with them, and present them with tracts and books, which in general they accept of joyfully and gratefully; and very frequently they ask me for a small supply against the approaching sea voyage. You meet amongst them Christians of all denominations; but they are quiet in their demeanor, discourage religious disputes amongst themselves, and in general they all make it a point of attending our services. Political refugees are frequently mixed up with them.
>
> "Another duty which devolves upon me is the visiting of the German ships, and there I have precisely the same kind of work with the sailors on board, as I have with the emigrants in the emigrant houses. The distances over which I have to walk are very great, for the ships lie all so scattered in the different docks; and considering that the whole line of docks of Liverpool are about five miles in length, the difficulty in finding them out requires a great deal of walking and time, and the result is not always so very satisfactory as I was at first led to suppose."
>
> The Rev. John Scotland, chaplain to the emigrants at Southampton, reports as follows:
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> "It will be seen that the practice pursued in the Emigrant Depot has been to pay two visits daily; the former at dinner time, when the emigrants are seated at their several messes, and can be conveniently spoken to; the latter, immediately after tea, when a short evening service is held, consisting of prayers, a psalm, and an address.
>
> "On Sunday, whenever it is in my opinion desirable, divine service is performed twice in the Depot. I have found, however, by experience, that the emigrants prefer going to their several places of worship in the morning, when the weather is fine. When this is done, the Rev. Edward Ferrier (the assistant chaplain) or myself, makes it part of our duty to give every facility to the emigrants in this respect. Those who are members of the Church of England are conducted to my church, where sittings are provided for them. In the evening, divine service is always performed in the Depot.
>
> "Sometimes these services need variation. When ships are lying in dock, or in the river (especially in the latter case), with emigrants on board, I have occasionally found it necessary to give them the preference, and to forego the service in the Depot. These cases are, however, of rare occurrence. We can generally contrive to attend to all.
>
> "Every ship is visited on the eve of its departure, and a farewell address delivered.
>
> "The greater portion of the emigrants, for two months past, has consisted of Irish Roman Catholics. I regret to say that we can effect very little with these people. They will listen to our prayers and addresses, but will take no part in the services.
>
> "I am happy in being able to state that we have found no difficulty in inducing Dissenters to join in our services, and I would add, with deep gratitude to Almighty God, that we have in many cases been permitted to see the fruit of our labors."
>
> II. Employment of Emigrants.—The Society has for some time maintained an Employment Depot adjoining the Government Emigrants' Depot at Deptford and Vauxhall. Here, in 1853, the male emigrants in thirty-five ships were instructed in various modes of industrial employment, and were provided with materials. Assistance is also given to a similar institution at Plymouth, the following account of which will be found interesting:
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> The young men's Emigrants' Employment Establishment at Plymouth has been in active operation since the year 1850, when it was set on foot at the instigation of the Rev. T. Cave Childs, the zealous and efficient chaplain to the emigrants at that port. Its principal object is to afford employment and useful relaxation to an intelligent class of individuals during their long and monotonous voyage to Australia, to whom, by their own uniform declaration, inaction was the most painful part of the anticipated passage. Upwards of one hundred ships have been supplied, and several thousand pieces of work distributed amongst the young men, each one receiving enough for a garment, with the necessary implements to enable them to make it up for themselves. Also pieces for mending their clothes are given to them, with a supply in what are called "general use bags," containing needles, pins, buttons, worsted, thread, a thimble, and scissors, in the proportion of one bag to five men. A map of the Eastern Hemisphere, and one of Australia, are given and affixed in their berth; and in addition to these presents, they receive books, tracts, paper and pens, slates, and whatever else may have been contributed by friends to the cause. Mrs. Grylls, a lady residing near Plymouth, devotes her time gratuitously to managing the establishment, with the aid of one paid working assistant. Not a single instance has occurred of ingratitude from the recipients.
>
> III. Religious Instructors.—Since April, 1849, thirty-six ships have been supplied by means of the Emigrants Fund with clergymen or schoolmasters during the voyage. Liberal assistance has been granted also towards a Hospital for Emigrants at New York, where a clergyman is to be stationed.

Ireland.—A correspondence has passed between the Honorary Fellows of St. Columba's College and the Archbishop of Armagh, in relation to the Primate's recent withdrawal of his patronage from the institution. The letter of the Fellows refers to the great advantages enjoyed by the College under the Primate's patronage, and expresses proportionate regret that any circumstances should have deprived them of it: They feel bound to say they have received strong testimonials to the sound religious teachings and good moral government of the College during the present Wardenship: and conclude with the hope that though no longer enjoying his Grace's visitorial superintendence, it will not be altogether deprived of his protection and patronage at a period when Ireland and the Irish Church so greatly need the maintenance and and reforming influence of academic and scholastic seminaries of sound learning and religious education. The reply of the Archbishop is very brief, and to the effect that in the absence of all information as to the mode in which the affairs of the College are henceforward to be conducted, and as to the persons to whom its interests and management are to be confided, he cannot hold out any promise of his continued support.

The Consecration of the Lord Bishop of Limerick, the Rev. Dr. Henry Griffin, Ex-F. T. C. D., took place on Sunday, the 1st inst., in the Chapel of Trinity College, Dublin. The officiating Prelates were His Grace the Archbishop of Dublin, and the Bishops of Cork and Derry.

The venerable Bishop of Kilmore is reported to be in failing health, following a severe attack of illness.

Scotland.—The Bishop of Moray has issued a Pastoral Letter, chiefly on the subject of the New Cathedral proposed to be built at Inverness. The Bishop is zealously devoted to the project, and the Letter sets forth the urgent reasons for the accomplishment of the scheme. We have seldom seen a Pastoral more to our liking, and we should be glad to reprint every one of its warm-hearted sentences, but it is over long for our space. Its closing paragraphs are the following—and they form a tolerably clear digest of the plan:

> As in the south, the episcopal seat founded at Elmham was removed to Thetford, and thence to Norwich; as among ourselves Abernethy once held the rank now occupied by St. Andrews; and as Birnie gave way to Elgin, so now, in order best to meet the requirements of the time and the altered circumstances of the Episcopal Church in Scotland, it is considered by many (and I concur in the opinion), that not at Elgin but at Iverness should the cathedral church of this diocese be reared.
>
> Inverness is, and promises to be yet more, the metropolis of the north of Scotland. From its facility of access, its large population, its central position, it seems admirably suited for the site of a cathedral. And therefore, with God's blessing, I purpose to raise funds for building and endowing a cathedral at Inverness, which shall be legally secured to the Episcopal Church of Scotland as the future seat of the bishops of Moray and Ross.
>
> There I purpose to fix the residence of the bishop and his chapter; and there I hope such schools and kindred institutions will be reared as ought ever to be gathered round the chief church of a diocese.
>
> This is my ultimate object. But, as I have already said, my intention is not first to rear the buildings and then to look out for the men who are to give them life, but to commence by finding the men, gathering them round me, and working with them and through them for my diocese.
>
> But they who are to preach the Gospel must live by the Gospel. I must, therefore, in the first place, obtain endowments for their support—for a dean at an annual income of not less than £200, and for four canons at £100 each.

Borneo.—The latest accounts from Sarawak are of September 13th, and state that the Rev. Mr. Gomes was proceeding with gratifying success at Lundu, having nineteen boys in his school list, who were making great progress, and giving evidence of good capabilities. They are described as being so attached to him that they never leave him, and so anxious to learn that the missing of a lesson is quite a disappointment to them. A gentleman in Sarawak, writing to the Rev. Mr. McDougall, who is now in England, has the following:

> The Chinese at Lundu are anxious to have a school, and I have promised Mr. Gomes to assist in paying a teacher. I hope you will bring out a small corps of really good men, for our Land Dyaks. *There* is an admirable field; and as we are about to take the whole of these tribes into our hands entirely, there will be no obstacles in the missionary's way, and their living on the mountains is an advantage; it cuts them off from the counteracting influence of the Islamites. I am very sanguine that a few years will make Sarawak a very model of a settlement, and that we shall be able to turn our Dyaks into good subjects, and good Christians too. The only fear is from without. The Dutch are showing a disposition to take advantage of the adverse gale that has set on us, to bully and insult our flag, with the object, no doubt, of lowering our influence with the natives. They will not, I think, go further than this.

Mr. McDougall also states that there are some twenty-five tribes of Land Dyaks so situated that about four missionaries, each having a catechist and schoolmaster, might carry on the work efficiently among them. He thinks there never was a more interesting field thrown open to any mission. A book just published, entitled *Letters from Sarawak*, has the following in a letter from Mrs. McDougall:

> All which is known of the interior, is from the accounts of the natives themselves. They say that there are beautiful lakes lying amongst the mountains, and that the inhabitants are so numerous, that a man may walk across the country, and sleep in a fresh village every night. Perhaps you will wonder why no European has yet tried to do this; and so used I to do, till I knew how impassable a new country is. If you ascend a high hill, from which you can see for many miles round, a great mass of forest stretches itself below your feet. The tops of the trees, growing close together, make one flat green mass without a break, except where the rivers, like silver threads, wind their way among the trees; and on their banks you may spy, here and there, clusters of huts, or blue smoke curling up in the air, which marks a human dwelling. The Dyaks, or inhabitants of the country, do indeed make a way through the jungle, from one village to another, by laying down trunks of small trees, and clearing away the boughs on either side of this path; but it is very difficult walking for any but native feet. The poles, which they lay down, are round and slippery; the path, thus made, is not more than a foot wide, and often there are gaps, so that it requires a succession of jumps from one pole to another, rather than a steady pace; and, if you miss your footing, you are very likely to go plump up to your waist in the swampy ground on either side. The Dyaks are so used to it, that they carry great weights over these slippery paths without difficulty.

FOREIGN.

England.—The subject which is chiefly agitating the public mind continues to be the alleged interference of Prince Albert in public affairs. No distinct charge is preferred against him. In the vast amount of talk and writing that has been vented upon the matter, we can discover nothing more than that the Prince has been invariably present when the Queen receives her Ministers, and that he takes an active part in the discussions, and gives his advice freely to the Queen upon public affairs. But the English nation has known this as long as it has been the fact. The rumor that he has abused the confidence he has thus enjoyed, is quite another, and, if true, a serious matter. Whatever of truth there is in the charge, will be developed when the subject comes before Parliament. Mr. Roebuck, it is stated, will, as soon as Parliament meets, call upon the Ministers for distinct explanation respecting the rumors.

The severe frost and snow-storm that has recently visited the country, has caused much suffering, and great inconvenience to the travelling public. Wrecks have been numerous and disastrous upon the English coast.

The new cathedral of the Irvingites, a magnificent Gothic church, just finished in Gordon Square, near University College, has been opened. It has been built at an immense cost, and is designed to be the centre of all the churches which this sect, now only twenty years old, has in many parts of the world. The account of the opening services is without much interest, and the sermon on the occasion presented no new or dogmatic teaching.

Ireland.—The Maynooth Commission has re-opened its inquiry at Dublin Castle, by examining several persons connected with the "Priest's Protection Society," some of whom have been students at Maynooth College, and have applied to have their evidence taken.

The papers announce the death of Lord Plunkett, the father of the Bishop of Tuam, who now succeeds him.

The snow-storm that has visited England with such violence, was severely felt in Belfast and the surroundings. The wrecks on the Irish coast, also, have been very numerous and disastrous.

Germany.—The Archbishop of Freiburg has issued his ultimatum against the Government of Baden. The following are its terms:

> According to the doctrine of the Catholic Church, her teaching, her worship, her government, belong to the Pope and Bishops.
>
> All laws of the country, to which the Government appeals, when contrary to this doctrine are usurpations; the existing relations of Church and State were formed on a Protestant model.
>
> The State has no right over the Church. We loudly protest against the pretended rights which it assumes.
>
> The Bishop must do all in his power to bring about a repeal of the existing laws; if he cannot do this by entreaties, the duty of resistance at once devolves upon him, and then the responsibility of a conflict like this falls not on him but on the power which usurps the government of the Church.
>
> As to the ordinance of the 7th of November in particular, the Archbishop protests against being obliged to submit his mandates to the Commissioner of the Government; this were to subject the Church to a layman. He protests against all the penalties which follow the violation of the command.
>
> To apply laws of police to priests who should obey their Bishops, is, in the eyes of all the world, neither more nor less than an act of violence.
>
> To promise priests who obey the laws of the country protection against the censure of their Bishops, is as dangerous as impossible. No power in existence can conserve the functions of a priest when a Bishop withdraws those functions.
>
> Lastly, the Archbishop demands from the State a repeal of all laws in force upon this matter, and the abandonment of all sovereignty over the Church, for no partial concessions will suffice for the restoration of peace.

The Archbishop has further ordered the priests of the diocese to explain to their parishioners on three consecutive Sundays, the differences which have arisen between the Episcopate and the Temporal Power. The Government does not intend to oppose those explanations, if given in a temperate manner, but if the priests should excite their hearers against the Government, they are to be visited with punishment. The Jesuits have received orders to quit Freiburg.

Austria.—The Austrian Government, through its officials, has been guilty of another of those dastardly outrages upon private rights and personal liberty, for which it is so celebrated, and for which it will in this instance, we trust, be held seriously answerable. The present case touches us nearly. The Rev. J. C. Richmond of this city, and one of our oldest presbyters, while travelling in Europe, has been arrested in Hungary and subjected to the most unprovoked and outrageous maltreatment. No cause is assigned for this violence, nor can we imagine any beyond the suspicious jealousy of the Government against all foreigners, or perhaps Mr. Richmond's position as acting correspondent of the *London Daily News*. It is too late an hour to say all we might say on the subject this week, or to give more than a bare statement of the facts of the case, as communicated to the President of the United States, in the early part of Mr. Richmond's letter.

> *To the President of the United States:*
>
> Hungary, Keeskemet, Dec. 26, 1853.
>
> Dear Sir: Through Mr. Secretary Marcy you may have already heard the relation of the unprovoked insults which were offered me by a high official (M. Kirchner, Oct. 14, 1853,) in the police of Pesth, of the petty espionage and anonymous letter writing to which I was exposed by order of the police, as I can prove, and of the certain and proved witholding from three to twelve days, and almost certain (indeed acknowledged at the post-office to me) opening my private letters. Yesterday, Christmas day, on my return from church, I was visited by the commander of the gensd'armes, Jacob Schraml (the Rittmeister), of this place, with the information that he had orders from the highest authority in Hungary, with the cognizance of the Archduke Albert, civil and military Governor of this (once) kingdom, to subject all my personal effects to an examination. I protested against the right of Austria to interfere with the sacred private rights of an American citizen, and asked the officer what course he would then pursue? He replied, he should "telegraph to Pesth for further orders." Meantime, I should neccessarily be under arrest, and am also informed that I must as soon as possible leave the kingdom. Thus, in addition to my former complaints, in the correspondence laid before Mr. Secretary Marcy,
>
> 1. My private sacred personal rights are subjected to violent interference, and my letters, papers, &c., examined against my will.
> 2. I am in danger of arrest, if I defend my rights.
> 3. A stranger, without all political connections or purposes, is inhospitably driven from the kingdom.
>
> These several personal attacks on me and my rights are now added to the before mentioned grievances. I have written to the Emperor, to the Archduke, Governor of Hungary, and to our Ambassador, Mr. Jackson, in Vienna. The officer performed his duty with politeness and courtesy, and of course found nothing.
>
> Begging the President to take such course as may be needful in the matter, and adding that I have written to the Emperor and the Archduke, as well as to our Ambassador that the question has now become a State question, I hand over my rights as an American citizen, with the utmost confidence, to him whose inaugural address so nobly declared that "the rights of an American citizen should be reverenced throughout the world;" and am, with the highest regard, your friend and fellow citizen, James Cook Richmond,
>
> Presbyter of the Anglo-Catholic Church.

Turco-Russian Affairs.—The shape of the Eastern question has received no material alteration since the last advices. The renewed negotiations for peace are putting the Czar into a corner, where he will be forced to declare himself with all distinctness. The mediatory note prepared by the Four Powers, has been accepted by the Sultan, and it remains to be seen what effect the entrance of the combined fleets into the Black Sea, which has at last taken place, will have upon the Russian Emperor's view of its terms. Recent events have disclosed so much of his policy as to leave his friends without the excuses that have been urged for him. The alternative suggested by this note, and by the present position of affairs, is very simple, and throws the whole responsibility of the result upon the Czar; and in his looked-for decision are involved consequences of vast moment to the peace of Europe.

Meanwhile the Turks have again been brilliantly successful on the Danube, near Kalafat. They stormed and captured Citale, forcing the Russians to retire with a loss of nearly 3,000 men. The insurrection is rapidly spreading in Wallachia, and is likely to give the Russians no little trouble. The Turks have gained other advantages in Asia. The following are the terms proposed by the Note, as the basis for negotiations, and are to be regarded as the *ultimatum* of the Porte and of its allies:

> 1. The most speedy evacuation possible of the principalities. (*La plus prompte possible.*)
> 2. The renewal (*renouvellement*) of ancient treaties.
> 3. The communication of the firmans relative to the spiritual privilege *octroyed* by the Sublime Porte to all its subjects not Mussulmen, which communication, made to the Powers, should be accompanied by suitable assurances given to each of them.
>
> The arrangement already made to complete the agreement (*l'accord*) relative to the holy places and to the religious establishment at Jerusalem shall be definitely adopted.
>
> This arrangement concerns the erection of a church and the establishment of a Russian hospital at Jerusalem.
>
> The Sublime Porte shall declare to the representatives that it is ready to name a plenipotentiary to establish an armistice, and to negotiate on the above mentioned bases, with the concurrence of the Powers, and in a neutral town to be agreed upon between them.
>
> The declaration made by the Powers in the preamble of the treaty of July 13, 1841, shall be formally confirmed by those same Powers in the interest of the independence and integrity of the Ottoman Empire, and in that of the equilibrium of Europe (*et de celui du concert Europeen.*)
>
> The Sublime Porte shall declare (*declarerait*) on its part in the same interest its firm resolution to develop more efficaciously its administrative system, and those internal reforms of a nature to satisfy the wants and the just expectations of all classes.

CLERICAL CHANGES.

The address of the Rev. George N. Sleight is, No. 42 Tenth avenue, near 14th-street.

The Rev. J. Avery Shepherd, having accepted the rectorship of the church at Lake Washington, requests his letters and papers to be sent to Vicksburg, Mississippi.

The Rev. B. Halsted, having removed from Athens, Tenn., has taken charge of Calvary church, Holmes county, Mississippi. Post Office address, Lexington, Holmes county, Miss.

Trinity Church, Hoboken.—Divine service, by the Rev. N. W. Camp, will be held (until further notice) on Sunday mornings, at 10½ o'clock, in Washington street, west side, first house north of the corner of Fifth street; and in the evenings, in the Town Hall, at 7½ o'clock.

DIED,

In Chicago, on the 21st of January, R. Van Mater Croes Esq., eldest son of the late Rev. John Croes of New Jersey, in the 37th year of his age.

In Philadelphia, on the 28th of January, James Robertson Esq., aged 82, President of the Board of Trustees of the late Bank of the United States.

NOTICES.

Lectures in the Large Chapel of the University.—The 9th Lecture in the Course for the benefit of the *Contingent* (or Charity) Fund of the Protestant Episcopal Mutual Benefit Society, will be delivered on *Tuesday* evening next, the 7th instant, at 7½ o'clock, by the Rev. Edward Y. Higbee, D.D. Subject: Progress.

Tickets 25 cents; to be had at the door.

The Rt. Rev. Henry J. Whitehouse, D.D., Bishop of Illinois, will (D. V.) preach in the Protestant Episcopal church of the Messiah (seats free), in Wooster street near Prince, on Sunday evening next, Feb. 5. Service to commence at 7½ o'clock.

The Members of the Protestant Episcopal Historical Society are respectfully reminded that their subscriptions for the current year are now due. It is hoped that they will remit these subscriptions at once, so that the Publishing Committee may be authorized to commence printing a volume of "Collections" without the delay which the want of funds has usually heretofore imposed upon them.

In requesting these remittances the Committee, however, wish it to be remembered that they do bind the Society or themselves to the issue of any publication, until the Treasurer has in hand a sum sufficient to defray the necessary expenses connected therewith.

The Annual Subscription is Two Dollars. Members, and those wishing to become members, will please forward this amount to Frederic S. Winston, Treasurer, Trinity Building, 111 Broadway; Stanford & Swords, Publishers, 137 Broadway; or B. Franklin, Secretary, Philadelphia. f4-3t

St. Ann's Church for Deaf Mutes.—Services are held in the small chapel of the University, on Washington Square, at 10½ A. M. with the voice, and at 3 P. M. in the sign language. Sunday School at 9½ P. M.

Thomas Gallaudet, Minister.

Free Church of St. Barnabas, corner of 23d street and 2nd avenue. Divine service is held every Sunday in this church at 10½ o'clock in the morning, and at 3½ in the afternoon. Sunday School at 2 o'clock.

Rev. Joshua Weaver, Rector.

ACKNOWLEDGMENTS.

The subscriber gratefully acknowledges the receipt of a bundle of clothing from some benevolent Christian, for the benefit of the suffering families of sailors, in this season of destitution and want: and returns his thanks to the donor. While other Missionaries of our Church in the city, are very properly receiving *weekly* pecuniary aid to relieve the poor under their ministerial supervision, he deems it not importunate to state that this is the first donation which has been sent to him for such a purpose, through this benevolent channel of communication, for the last 9 months. And yet he is incessantly applied to by the suffering for relief, who have high claims to the sympathy of the merciful. They are in connection with, and often in immediate dependance upon, those whose strength and health and life are sacrificed, in their hard and perilous avocations on the deep. In the absence of any voluntary donations for these purposes, and unwilling to increase the list of Missionaries calling for pecuniary help to enable them to relieve suffering, he has been constrained to address to five or six persons the following communication, through a friend, an attendant, a Sunday or two ago, at the Floating Church of our Saviour: It is now made public, that it may excite the interest and sympathy which it may very properly awaken. Messrs. Stanford & Swords will kindly take charge of any response it may elicit from Christian hearts.

B. C. C. PARKER, Missionary
in charge of the Floating Church of our Saviour.
114 East Broadway, Jan. 26, 1854.

New York, Sunday Evening, Jan. 15, 1854.

My Dear Sir: You seemed, at the conclusion of the services at the Floating church of our Saviour, this afternoon, to manifest some interest in the case, to which I alluded in the pulpit, on naming the text, *after having just come, during the intermission, from the scene at the dead house of the New York Hospital in Broadway.* It makes my heart sick when I think of its circumstances of woe. But it does us good, and it improves the heart, to sympathize with the widow, the fatherless, and the friendless; and the more so, if we are prompted to administer to them, in the dark and bitter hours of their calamity, any relief. You may have it in your power, in some measure, to aid me in this mercy, and perhaps to induce others to co-operate with me; and if so, I shall not regard the trouble of making you further acquainted with the circumstances of the case.

Captain M. G., an officer of a small vessel in our mercantile service, I have known for the last three years. He was always at church when he was in port, with his wife and children, who, in his absence, were constant in their attendance. She and her oldest child, a boy thirteen years of age, were confirmed there by the Rt. Rev. Bishop Wainwright the last March.

Capt. G. but recently returned to this port from Port au Prince, where all his crew were smitten down to the grave by the yellow fever, and himself alone escaped.

Five weeks since, while loading his vessel to go to Havre, he was violently thrown down to the ground from the top of a box on which he was standing, by a cart being backed, unseen by him, against it. He was immediately carried to the New York Hospital in Broadway, where he has laid on his back ever since, unable, on account of the swelling, to have the terrible compound-fracture of the bone of his arm, above the elbow, set with splints. Erysypelas at last set in, and mortification supervened.

At the dead-house of the hospital, to-day, I stood between his dead body and an unclaimed corpse of another seaman and with what voice and strength I had, for I had not much, read over his remains our affecting funeral service. Only his *poor wife and five young children*, and a seaman of our Church, who agreed at my request to go there and support this broken-hearted woman through this scene of woe, were present. It was the saddest spectacle I ever witnessed. Separating the bodies, we proceeded to remove his, after it was coffined, to the grave. As soon as it was placed on the hearse, I was obliged to leave this bereaved mother, with her five orphan children, to go alone with it to the Cemetery of the Evergreens, and deposit it in the ground for sailors, belonging to our Episcopal Missionary Society for Seamen. It was painful indeed to be compelled to decline accompanying her there, but I could not help it, as the hour for our afternoon service had arrived. I crossed Broadway with my sailor companion with a heavy heart immediately after this, and left her, with my conscience almost smiting me for inhumanity as I looked back and saw the hearse moving slowly onward, driven only by a boy, followed solely by this broken-hearted wife, and holding in her arms in the carriage one of her children, and the other fatherless ones clinging to her dress. Desolate and unfriended, in this great city, where she had lived in seclusion in the bosom of her family 3 years and had sought to make no acquaintance whatever in her husband absence at sea, she now followed her only earthly support to the sailor's last resting-place; and with what strength that remained to her, finished her melancholy task. She is now in utter poverty and destitution, and can *look alone to her needle* for the means of shelter and food for herself and five helpless orphans. Her last shilling she expended for the hearse and coffin. She is from England and has seen better days. That this hard alternative may not crush her to an early grave (for she is in ill health, and of a consumptive constitution), I have determined with God's help to make an effort for her relief, and propose to raise $200 for her benefit. You may help me in this deed of charity. It will be an act of religion and mercy. Do what you can to assist me.

B. C. C. PARKER.

Church of the Good Shepherd (embracing the Five Points).—The subscriber has received $2 for the poor from "Christabel," through Messrs. Stanford & Swords. In this severe season Christian benevolence reaps a rich reward in the blessings of those that are ready to perish.

R. HOYT.

Free Church of the Holy Martyrs (Ludlow st. near Grand).—The subscriber gratefully acknowledges the following donations for the poor:

M R $5; A $5; H B $10; T P C $10.

Further aid may be left with Messrs. Stanford & Swords, 137 Broadway, or with JAMES MILLETT, 308 Broome street.

Free Church of St. Barnabas.—The undersigned thankfully acknowledges the receipt, through Messrs. Stanford & Swords, of $25 from H L for the school; also a bundle of clothing from M G, for the poor.

J. Weaver, Rector.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following gifts:

D D $2,50; S E B $1; Mrs. D $2 and a bundle of books; 50 volumes from Mrs. Susan Remsen, to be distributed among seamen.

For the Poor: C E $3; J V C $5; and thro' S. & S.: A $5; Scotia $5; and 6 blankets from 'Hoboken'.

Donations may be left at Messrs. Stanford & Swords.
Jan. 30, 1854. D. V. M. JOHNSON.

St. Simon's German Free Church.—The undersigned gratefully acknowledges the receipt of the following donations for the German poor:

T $10; A $5; Mrs. W J $5.

Further donations of either money or clothing are earnestly solicited, and may be left with Messrs. Stanford & Swords, 137 Broadway, or with Thomas Cook, 276 Houston street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Portsville, Saratoga county, donation $3; Miss Isabel Jacob $2, Mrs. Anzonetta B. Dash $8, Andrew H. Greene $4, B. A. Mumford $2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Jan. 30, 1854. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Mrs. A. B. Dash $4, B. A. Mumford $1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Jan. 30, 1854. 20 John street.

Domestic Missions.—The Treasurer acknowledges the receipt of the following sums:

An attendant at the church of the Ascension, N. York $50; St. Mark's, New Milford, Pa. $9; St. John's, Knoxville, Tenn. $20; Jos. Ingle, Washington, D. C. $10; Grace, Albany, N. Y. $8 57; Christ, Sharon, Ct. $4; Trinity, Claremont, N. H. $25; St Peter's, Morristown, N. J., additional $1; St. Michael's, Bloomingdale $21 25; Trinity, Newark, N. J. $46 68; Grace, West Farms, N. Y. $6 75; Christ, Dayton, Ohio, half $10; St. Anne's, Middletown, Del. $5; Christ, Ottawa, Ill. $4 30; St. Andrew's, Farm Ridge, Ill $2 86; Christ, Madison, Ind. $20; a friend to Missions, Beaufort, S. C., for Western Missions, order of the Episcopal Mission Association $10; Family Mite Box, do. for the same $7; Great Choptank Parish, Md., addit'l $5; Pettigrew's Chapel, Scuppernong, N. H. $30; St. Paul's, Newport, R. I. $5; St. Paul's, Castleton, Sunday School offerings $27; St. Andrews, Meriden, Ct. $20; Christ, Guilford, Ct. $15; Christ, Little Rock, Ark. $36 75; Theo. J. K. Sass, Receiving Agent in South Carolina $598 01; Trinity, Portsmouth, Va. $13; Christ, Philadelphia $125; St. Mary's county and King and Queens Parish, Md. $5; Anonymous $2; St. Matthew's, Wankesha, Wis. $4; St. Peter's, Brooklyn, N. Y., Sunday School $4 25; Christ, Raleigh, N. C. $50. Total $1201 42.

THOMAS N. STANFORD, Treasurer,
New York, Jan. 16, 1854. 137 Broadway.

The subscriber acknowledges the receipt of the following sums for the mission churches at Bloomfield and Geneva, Wisconsin, towards sustaining a clergyman at those stations:

Church of Holy Communion, N. Y. $50; a churchman $50.

These two parishes are entirely destitute of any furniture for chancel or desk, and of communion plate, any contributions for same may be sent to the subscriber,

WM H. WHITING, No. 52 Merchants Exchange.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
jan7-tf No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are inuited to examine their splendid assortment of 6¾ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.
GROVESTEEN & TRUSLOW,
Feb 4-6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

AGENCY OFFICE, No. 522 Broadway, (opposite St. Nicholas Hotel). Private Families, Hotels, and Boarding Houses requiring first-class help, such as Porters, Firemen, Coachmen, Barkeepers, Waiters, Bell-boys, Housekeepers, Chambermaids, Seamstresses, Nurses, Cooks, Laundresses, and Girls for general housework. Office Fees moderate. Respectable references given. THOMAS SPINK, Agent.
N. B. Employers can also get colored help, if required. Feb4-3m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's, Holy Apostles, Calvary, Ascension, St. Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.
Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.
All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.
Pupils are accommodated with whole or partial board.
N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

TEETH on Gold Plate without taking out the Roots. On this principle Artificial Teeth look like natural ones; the youthful appearance of the face is preserved, and the Teeth are better calculated for mastication and speech than any other known method.
f4-2t$ J. FOWLER, No. 53 Bleecker street, near Broadway.

A NEW HISTORY OF THE JEWS.—By Morris J. Raphall, M. A., Ph. Dr. On the 29th of January was commenced in the columns of the *Philadelphia Sunday Dispatch*, and will be continued weekly until completed, the Post-Biblical History of the Jews, from the Close of the Canon of the Old Testament (about 300 B. C. E.) till the Present Time, by Morris J. Raphall, M. A., Ph. Dr., Rabbi Preacher at the Synagogue, Green street, New York.
The noble stand that the Jewish people took for freedom against the overwhelming power of Greece and Rome—their dispersion—the sufferings and persecutions they have undergone—the services they have rendered to civilization—their actual condition throughout the world—their merits and their failings—will be faithfully narrated by the author, in a popular style. The History will be interesting and valuable alike to the Christian and the Israelite.
The Philadelphia Sunday Dispatch is a popular Family Newspaper of the largest class. It is mailed to subscribers for $1,50 per annum, or $1 for eight months, payable in advance. Address, post-paid,
LAWLOR, EVERETT & HINCKEN, Publishers of the *Sunday Dispatch*, Philadelphia.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, corner of Beekman and Nassau streets, N. Y. This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.
BENJAMIN W. BENSON, President.
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[f4-1y] William P. Lyon, Secretary.

New Work by the author of Morning and Night Watches.
The Words of Jesus, by the author of "The Faithful Promises," "The Morning and Night Watches," &c.
Recently Published.
The Life and Letters of the Rev. Henry Venn, M. A., author of "The Complete Duty of Man," &c.
Hobart's Christian's Manual of Faith and Devotion, new edition.
Rev. Calvin Colton's Genius and Mission of the Episcopal Church in the United States.
The Christian's Companion to the Sick and Afflicted.
Bishop Kip's Domestic and Religious Life in Italy.
STANFORD & SWORDS, 137 Broadway.

EDUCATION BY AN OXFORD GRADUATE.—The third quarter of Mr. MORRIS' Select School will commence on Monday, Feb. 13. Application for admission can be made to Mr. Morris, at the Clarendon Hotel. Reference is permitted to the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, R. B. Minturn Esq., J. H. Swift Esq. f42

PROFESSIONAL CARD.—MRS. EDWARD LODER, of Royal Academy of Music, Professor of Italian and English Singing, &c., No. 10 Carroll-place, Bleecker-street. Mrs. E. Loder's system of teaching, tested by thirteen years successful practice in New York, insures a rapid and perfect development of the voice, purity of style, and brilliancy of execution. For terms, &c., apply personally or by letter, at No. 10 Carroll-place. feb4-4t

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices,* adapted to every required operation of weighing, as Railroad Scales for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. Warehouse Scales (Dormant and Portable), Heavy Portable Scales, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*
Store Scales, various modifications. Hay and Coal Scales, made entirely of Iron and Steel. Counter Scales, &c. Small Scales and Even Balances for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as The Standard from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. Walter Kidder, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:
Meter No. 1.
1853 ....125,000 feet.
1854 ....105,400 feet.
Decrease 19,600 feet.
The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:
Meter No. 1.
1853............108,400 feet.
1854............90,600 feet.
Decrease 17,800 feet.
And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*
Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

WALLER & KREPS, Large Glass and Picture Frames, No. 342 Broadway, next door to the Tabernacle, New York. o15-1y

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.
Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.
TEN SPACIOUS SALES ROOMS.
Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.
Sales Room No. 1,
Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.
Sales Room No. 2,
Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.
Sales Room No. 3,
Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.
Sales Room No. 4,
Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.
Sales Room No. 5,
Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.
Sales Room No. 6,
Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.
Sales Room No. 7,
Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.
Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.
Sales Room No. 8,
Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.
Sales Room No. 9,
Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.
Sales Room No. 10,
Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c.
HIRAM ANDERSON, 99 Bowery.
N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.
One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28-6m

GRACE CHURCH PEW, 69, centre aisle, for sale, price $250, subject to $16 annual rent. Apply to C. C. PINCKNEY, 9 Nassau-street, between 12 and 2 P. M. Jan21-3t$

PIANOS AND MUSIC.

T. H. CHAMBERS, PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No. 385 Broadway, New York.

PIANO FORTE MANUFACTURERS. R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue.
H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

NEW MUSIC.
Katy's Defense, an answer to Thomas Baker's Katy-did Song; by Henry Goold. Price 25 cents.
Santa Claus Polka Burlesque; by C. L. Peticolas. 25 cents.
Love's Early Dream; by J. R. Thomas. Sung by Buckley's Minstrels, with great applause. 25 cents.
Popular Songs.
The Prodigal Son; a sacred song, quartette, or chorus; by Henry C. Watson. 25 cents.
Let us speak of a Man as we find him; by J. R. Thomas. 25 cents.
The Water Spirits Duett; with a vignette. Words by James Simmonds. Music by Thomas Baker. 50 cents.
The Katy-did Song; by Thomas Baker. 25 cents.
The Dying Words of Little Katy; words by Solon Robinson; music by H. Waters. With a vignette. 38 cents.
Persons buying one dollar's worth of music will receive a copy of the 'Prodigal Son', or 'Gift Schottish', *gratis.* Music sent postage *free.*
HORACE WATERS, 333 Broadway.

THE GREAT PIANO AND MUSIC ESTABLISHMENT of HORACE WATERS, 333 Broadway.
PIANOS.—T. Gilbert & Co's celebrated Pianos with Iron fames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.
THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.
Boudoir Pianos, admirably adapted for small rooms; and second-hand Pianos at great bargains, from $40 to $150.
MELODEONS.—S. D. & H. W. Smith's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.
MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments.
HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15-tf

LITERATURE.

The Life of Esther De Berdt, afterwards Esther Reed, of Pennsylvania. Privately printed. Philadelphia: C. Sherman, Printer, 1853.

The lady whose life is recorded in this memoir, was the wife of that JOSEPH REED whose answer to a munificent proposal of bribery and corruption from the British Commissioners in 1778, is memorable among the anecdotes of American patriotism:—"I am not worth purchasing; but, such as I am, the King of Great Britain is not rich enough to do it." He was sustained in a career which involved many sacrifices, beside such remote and conjectural advantages, by the well-trained temper and courageous disposition of a wife who, though born an Englishwoman, heartily adopted, from principle and judgment, the American cause. How an English lady, leaving her home and the social enjoyments of London with reluctance, came gradually to be weaned from the luxuries of the Old World, and accept the simple manners and the rapidly approaching revolutionary hardships of the New, is the story of this book. It has a double lesson in the gradual growth and development of the wife's character, in her purely personal relations, and the picture of colonial suffering from the misrule of England and her iniquitous conduct of the war. To neither of them is the writer of the book, WILLIAM B. REED, the grandson of the lady and historian of the Revolution, at all insensible. His plain narrative, of a subject which requires no decoration, sets these things forth with clearness and simplicity. Though the volume must possess its greatest interest with the members of the family, as a sacred legend, restored with care and a pious hand, it is not without its value as a contribution to the general history of the times. There is no difficulty in detecting in it a type of character which many a one will recognize by the traditions he has himself entertained of the manners of that period, now a third generation ago. Happy is he who can claim a family share in the honors of that time. It is a sentiment which may be indulged in without suspicion or deference to wealth, assumption, or accidental favor; for these heroes of the Revolution were poor, harassed, and suffering every indigence but the lack of courage and fidelity to their country. It was a saying of those days, doubtless ten thousand times repeated, that we are now suffering, in poverty and distress, our families hunted and broken up by the bitter fortunes of the war, but we are preparing a heritage for our children, who will enjoy the benefits resulting from our miseries. If these fathers of America thus looked forward, and we are only repeating a saying of the time, is it not a duty, which we owe ourselves and their memory, to look back to them in a reverential spirit? Truly says Mr. REED, "the more the American Revolution is studied, the more minute the revelations of the conduct of its public men, the more rational will be the reverence which we, the men of these times, far, very far deteriorated, ought to have for them."

What is thus said of the past is its due, but neither should we think too "poorly" of ourselves. In some of the manifestations of political life the country has undergone a change for the worse; compared with the simplicity of our fathers, we have altered; but this is a much more complex time; there is a vast deal more to be done, and more confusion in doing it; and looking at the literary, scientific, social, and religious activities of the day, and even the political, it is scarcely manly to admit that the present has so very far deteriorated. The hour shall come when our own age too shall be looked back upon with wonder and admiration.

ESTHER REED, with whom Mr. REED became acquainted during his residence in London, as a student of the Middle Temple, was the daughter of DENNIS DE BERDT, a merchant, and the predecessor of Dr. FRANKLIN as Agent for the Province of Massachusetts. His picture now hangs in the State House at Boston. This connexion brought his daughter into intimate acquaintance with the distinguished Americans in London, and a knowledge of the Parliamentary characters of the day, and furnishes many minute details of the varying political moods preceding the actual outbreak, in the correspondence which passed backward and forward between Philadelphia and London on the separation of the lovers. It was finally arranged that Mr. REED should return to England; on his arrival there he finds the father just expired, and his estate embarrassed; he is married to the daughter, and returns with her in 1770 to America. The correspondence is afterward kept up between the lady and her brother. Ten years of married life include some of the severest days of the Revolution in and about Philadelphia, and see the wife and mother driven from one country outpost of exile to another, till she falls at the early age of thirty-four, leaving her husband to survive her but a few years in weariness and sorrow.

Though the interest of this book is chiefly as a whole and a quiet study of character, seldom offering points for notice, we would not lose a few glimpses of the lady and her times. Here is a sentence in the correspondence of the lovers, with the editor's comment—as pleasing a passage as any of the courtship:—

MISS DE BERDT TO MR. REED.

February 28th, 1767.

Indeed, I not only miss the pleasure of your company, but the advantage I once received from it, and I often find the want of your advice and instruction, but I hope to enjoy these pleasures again; and my heart must be cast in a different mould than it is at present, if I don't prize it as my greatest happiness.

Let me here pause for a moment and say, that this is not the only allusion, in the correspondence,—though the only one that I am able to extract,—to the guidance, or, in her own words, the "instruction," which, in their days of personal association, Mr. REED had given to his young and gentle mistress. His own education had been very complete. He was a scholar from early training, and a student in habit. The Academical Institutions of the Colonies had always aims of high scholarship; and it is well known, that when the political disturbances between the two countries began, no little admiration was attracted by the scholarlike and gentlemanly tone of the papers which came from the pens of our backwood rhetoricians. There were not only "forest-born Demosthenes," but many whose written eloquence was distinguished. Mr. REED belonged to this class of intellectually graceful and accomplished men. His writings at a later day abundantly show this; and one may easily imagine, even if the acknowledgment had not thus been made, the pride with which he guided the reading (perhaps it hardly deserves the grave name of study), of the young girl whose destiny he hoped to be his, and who, by and by and for ever, was to be his intelligent companion. Now a man's heart has been won by sympathies of this kind,—the sympathies of study and of thought. No one knew it better than the master of poetry, who in his realization of perfect feminine character, speaks of her as

"An unlessoned girl, unschooled, unpracticed;
Happy in this, that she is not yet so old
But she may *learn*; and happier than this,
She is not bred so dull but she may learn,
Happiest in all, in that her gentle spirit
Commits itself to yours to be directed,
As to her lord, her sovereign, her king."

In one of the lady's letters, December, 1766, after the repeal of the Stamp Act, there is a sharp allusion to FRANKLIN, showing the jealousy and suspicion which followed his movements—"My father bids me tell you his opinion of Dr. FRANKLIN,—that he stood entirely neuter till he saw which way the cause would be carried, and then broke out fiercely on the side of America."

An anecdote or two of the colony times, in one of Mrs. REED's letters to her brother, on her first arrival in Philadelphia, may be worth quoting:

We made our appearance on Thursday at the Assembly, with Mrs. FOXCROFT, and my ladyship opened the ball, much to the satisfaction of the company, as something new to criticise on. The belles of the city were there. In general, the ladies are pretty, but no beauties; they all stoop, like country girls. So much for this city. I have spent a fortnight at the city of Burlington, which is remarkable for nothing. Gov. FRANKLIN tells me that a person may sleep there for a month, without any danger of being disturbed. I was much diverted with what they called a "hunt." The people, the horses, and dogs, were well matched. The first at setting out was a black man, on a horse whose coat stood about two inches from his body;—three gentlemen attended,—one was the apothecary, another the Mayor, and the third (illegible), all on horses about as high as my old Fanny, and with the same porcupine appearance as the first;—however, about noon they returned, with a fine fox, and well satisfied.

A subsequent order for fans, pins, needles, with the sigh—"I would give something to be in Price's or Mr. Anybody's shop in London, even in Thames-street"—show the dependence upon the Old World. Again, her heart is beyond the sea:—"I cannot say America is agreeable; the climate I dislike very much. I shall be very glad to change this fine sky for our heavy one. There is so much clear, burning sunshine in the three summer months, that I do not wish for any more all the year." Grave matters, however, were preparing to take the place of these gentle complaints. The opening scenes of the Revolution call forth all a woman's spirit. It is curious to note the growing animation, in an unsigned letter (September, 1775) to her brother in London, which she suspects may be opened by the Government:—"I take it for granted that I am writing to some curious person in office, and that my letter, insignificant as it is, will be opened before you get it. . . . . . I hope it is no treason to say I wish well to the cause of America, though such treason is not now much thought of. . . . . . No persons sign names now." In her next letter, a month later, and a month, as the Editor remarks, before Mrs. ADAMS' famous letter on the same topic to her husband, Mrs. REED writes, that if the new Petition from the Congress to the King is not attended to, "I imagine *we shall declare for independence*, and exert our utmost to defend ourselves." Mr. REED joins the camp of Washington at Cambridge, and becomes his private secretary, writing many of his important despatches, and figuring in the war with distinguished courage as Adjutant General. In the meantime the wife is driven from city to country, adapting herself to the necessities of her altered position. For the wife of the rich city lawyer, the accomplished lady and the tender mother, there was something endured in separation from her husband, and the encounter of these new means of living, the purchase of a cow, the getting "an acre or a half a one" of the landlord's plough land to sow a little flax in. Of all this she writes as sensibly as General WASHINGTON, who addresses her not very long afterward, touching a charitable business for the army she was engaged upon with other ladies of Philadelphia,—"A shirt would render the condition of the soldiery much more comfortable than it is at present;"—one of the homely needs and expressions which will endear the greatness of the man to all future times.

A letter of WASHINGTON to REED, which has never been published before, shows the elements of the man, his impulse and restraint. It is dated Middlebrook, January, 1777. Here are the two paragraphs:—

It gives me pleasure to learn from your letter that the reasons assigned by me to Gen. ARNOLD, for not attacking the enemy in their situation between the *Raritan* and *Millstone*, met with the approbation of those who were acquainted with them. We have some amongst us, and I dare say Generals, who wish to make themselves popular at the expense of others, or who think the cause is not to be advanced otherwise than by fighting—the peculiar circumstances under which it is to be done, and the consequences which may follow, are objects too trivial for their attention,—but as I have one great end in view, I shall, maugre all the (illegible) of this kind, steadily pursue the means which in my judgment leads to the accomplishment of it, not doubting but that the candid part of mankind, if they are convinced of my integrity, will make proper allowance for my inexperience and frailties. I will agree to be loaded with all the obloquy they can bestow, if I commit a wilful error. . . . . . .

By some late accounts I fancy the British grenadiers got a pretty severe peppering yesterday by MORGAN'S Rifle Corps; they fought, it seems, a considerable time within the distance of from twenty to forty yards, and from the concurring accounts of several of the officers, more than a hundred of them must have fallen. Had there not been some mistake in point of time for marching the several brigades that were ordered upon that service, and particularly in delivering an order to Gen. VARNUM, I believe the rear of Gen. HOWE'S troops might have been a little rougher handled than they were, for if an express who went to Gen. MAXWELL the evening before had reached him in time to co-operate upon the enemy's flank, for which purpose he was sent down the day before with a respectable force, very good consequences might have resulted from it; however, it is too late to remedy these mistakes, and my paper tells me I can add no more than to assure you that I am, dear sir, your affectionate,

Gᴼ. WASHINGTON.

Mrs. REED did not long survive. She returned to Philadelphia, where she died in 1780, "her husband, her aged mother and children, the eldest being eight years of age, watching round her." Her character, as we have intimated, was marked by its simplicity, and seems always to have risen with the occasion. Her well-balanced mind is shown in her correspondence, which neither exhibits pretence or weakness, is neither more nor less than a discreet wife or sister should evince, while in point of expression it is much beyond the average education of the times.

In regard to the American sentiment of the book, we wish to present two passages side by side, the latter being supplementary to the other. The first is a reflection, by Mr. WILLIAM B. REED, on the silent Christian charities in England of the actual parties to the war:—

A better description of these scenes of terror will presently be given; but, before I come to it, I cannot refrain from repeating here,—no truth-loving American writer should ever fail to do it,—the strongest words of condemnation on one and all, from the monarch on the throne, whose heart never knew a softening emotion to America, through the peers, and prelates, and ministerial commoners, who did his bloody bidding, for this campaign of horror. The more it is studied the worse it seems, and the memory of it, fresh to the student's mind, is enough to chill all thoughts of kindness to the England of that day. That a monarchy of Christian pretensions, with its hierarchy professing peace and good-will to men,—for a majority of the Bishops voted for all the coercive measures of the Ministry, even for the employment of Hessians and Indians,—that any civilized government, at a day so recent as the middle of the eighteenth century, should thus conduct a war against its own kindred, Englishmen and women, is almost incredible. And yet it was so; and I never think of GEORGE III, wandering blind and insane, a wretched, burthensome old man,—or his Minister (a far gentler, and wiser one), who carried on this war, also stricken with blindness,—without an irrepressible conviction of the awful penal justice even of this life, and that the blood and sorrow, the terror of the helpless, the agony of women fleeing from brutality, and of little children left fatherless and motherless, had its full and terrible expiation. I write these words not to stimulate vulgar national antipathy, but as words of truth and history, which I should be false to my family records were I to suppress.

The second shows how little part the nation—the mass of the people—takes in these momentous acts of aggression. It is in a letter from the younger DE BERDT, dated 1775:—

It is not easy to know the sense of the Nation, but, excepting those connected with the government, I believe the majority clearly for America. I suppose ten or twelve towns have addressed the king to prosecute coercive measures towards America. Counter-petitions for different steps are begun by Bristol, etc., and at London this day, but the people in general are not sufficiently roused and alarmed at the state of the Nation. One-fourth may be said to be always on the side of Government; one-fourth sunk in sensuality and pleasure; one-fourth immersed in business; and the remainder inattentive and indolent to all public matters, provided a grievance does not actually happen in their families or circles of acquaintance: but I am certain a few months will prove American consequence to this country, though the effects are more remote from the cause than any one could have thought.

This volume is printed for private circulation, but its material is too important to be kept from the public. So truthful an index to the most healthy of all American studies, the study of the Age of WASHINGTON, cannot well be spared. As much of the material would be directly in place, and all of it would be a valuable accessory to the author's "Life and Correspondence of JOSEPH REED," we trust that the whole will be included in a future edition of that well-stored Memoir.

A Comparative English-German Grammar, based on the Affinity of the Two Languages, by Prof. ELIAS PEISSNER (of the University of Munich), Union College. Schenectady, G. W. Van De Bogart, 1853.

Of all the German Grammars we have ever examined, this is the most modest and unpretending. In an age like our own, such a character would be strong evidence of its intrinsic worth, aside from any other. It has little to say of any philosophy of language, except so far as it appears, without any parade or obtrusion upon the reader, in the one excellent principle that pervades the whole book, and in the clear practical rules that are deduced from it. It has no boasting talk of development, or induction, or following nature; it gives us no disquisitions on this system or that system; and yet it does contain a system and a principle which is the life of it, as clear, as practical, as effective for learning German, as any thing we have ever seen put forth, with so much more pretence of originality and show of philosophy. We cannot give this better than in a few short extracts from its very logical preface:

He who learns a foreign language from a Grammar, has, of course, already some knowledge of another language and another Grammar, namely, his own. Naturally he will express his ideas in the new language in a form as similar as possible to his own. Therefore the study of the new tongue must be *comparative* and guided (where it is possible) by laws based less on its own structure than on its *relation to the other language*. In order, therefore, to preserve this unity of attention, and to make the comparative study as easy as can be, this grammar is based upon the *affinity of English and German*. It presents to the student his own word, as it were, and shows him the changes which this word has to undergo in *inflection* and *position* in the German tongue. He is not to be learning at the same time a *new word* and a *new principle*, but he applies the latter to words already known or easily recognized by him, and his mind is then free to learn in due season a new vocabulary.

Logically simple as this language is, it contains a most important philosophical principle, which we do not remember to have seen before put forth in any of the numerous grammars of the modern European languages that have issued from the press. It has been overlooked in the ambitious search of something seemingly more profound. The statement on which it is grounded seems too much of a truism to be philosophical. It is like some things in theology which are not thought of on account of their simplicity, but which, when the attention is once drawn to them, are found to settle some of the hardest logomachies in polemics. A man cannot travel from a state of nature to a state of grace, without first beginning in his state of nature. His first efforts must be characterized by this position; and if any step or *motive* connected with his old state is denied to him, it is very hard to conceive how he can ever begin to move at all. So also in travelling from England to Germany, a man must commence his journey in England; he must first pass through those parts which lie most contiguous to the land to which he is going; he should cross the separating line at the point or points where the two adjacent countries have most features in common, and his first explorations in the new land will be in those quarters which remind him most of the scenes and associations from which he is departing. This is the pervading principle of the Grammar before us, and truism as it may appear, it contains the secret of the easy acquisition of a foreign language, especially of one that has many affinities, both in words and idioms, to our own.

This Grammar, as the author says in his preface, "is based upon the affinity of English and German". It presents to the student, first his own word, or words, as the basis of the German *inflection*, and afterwards of the German *construction*. "Thus he is not obliged to be learning, at the same time, *new words* and new *principles*, but he applies the latter to words already known, and his mind is then *free* to learn in due season a new vocabulary." Not only the ease, however, or freedom of the memory is promoted by this method, but its strength and tenacity of association do also receive a most effectual aid. The root *Sing*, for example, is common to both languages. By building on this, therefore, the German inflections, it seems at first simply like some unusual or dialectical varieties of our own word. Thus not only has the memory a stronger, or, as we may say, a double hold upon these inflections, but by being associated with our own word, they more readily get the seeming or *feeling* of belonging to our own minds, and we begin to think through them as well as articulate *by* them; they do not remain upon the mere *surface* of the memory, as must be the case for a long time in other methods, but by their *immediate* association with our own native word, and being tied to it, as it were, they are carried down with it to that part of the soul which lies below the memory—in other words, to the region of our natural and spontaneous thinking. We sooner begin to dispense with the double process of representation, through the necessity of which a word or inflection in one language stands, not directly for a thought or modification of a thought, but for another word or inflection in another language, through which the thought or emotion at last are reached.

Thus the common root *Sing* forming the connecting link, *singen, Ich singe, Sie singen*, &c., come very soon to be as natural to our thinking as our own inflections, *to sing, I sing, they sing*, &c., and it becomes a far easier matter for a boy, and for a man too, to clothe other German verbs with the same dress.

We have no doubt that could such a method be followed in learning the Greek and Latin Grammatical inflections, they would be much more readily and tenaciously acquired. If, for example, the model words for the declensions of nouns, and conjugations of verbs, could be always those with whose roots and Anglo-Saxon meanings a boy was already familiar, it would greatly facilitate the process; or when such could not well be found, if the Latin inflections could be grafted on some pure English stem, serving for the time being, as an artificial trunk to which the foreign declensions had been attached, like branches deriving their naturalness to our mind from such association with this *native root*.

But not to enlarge on the philosophy of this matter, we can only say that the author faithfully follows out the idea through all its branches and modifications. He employs it every where in its three-fold application to words—to inflections—to the position of words in a sentence, or constructions. Under each of these are presented degrees of departure, as we recede farther and farther from our native land (or our own vernacular), until we reach those distant regions where all resemblances and analogies disappear.

Thus under the first aspect he commences with single words, or rather roots, which are precisely the same in both languages; such as *sing singen, bind binden, come kommen*, &c. Next he introduces verbs that differ in some cognate consonants, yet still radically the same; such as *drink trinken, have haben*, &c. Then there are gradually brought into the exercises and examples, words in which the departure is still wider, although the cousinship can yet be distinctly traced; such as *break brechen, love lieben, rub reiben, feel fuhlen, thin dunn, stone stein*, &c.; and so on to where the sharpest philological criticism can alone show any genealogical affinity.

We can only say briefly, that the same general method is pursued in the order of the inflections. The first examples and exercises are of those which are the nearest to the English; the slighter departures come next, and then the more remote.

So also in respect to position or construction, the first lessons are those in which the words stand in the same order in both languages; next those in which there are the first slight variations, such as the preposition after its object, or after the verb to which it is related, the auxiliary after its primary, &c.; and so on, step by step, to those very peculiar German idioms that are so very different from our own, and which, had they been presented in a different order, would have been not only far more strange, but far more difficult.

Thus, however great the distance traveled, every step has been familiar: nothing has proceeded *per saltum*. Every new lesson is connected with some old associations. The pupil hardly knows where it is, or when it is, that he has passed wholly out of the bounds of his own vernacular; and even in the new region he ever seems near his home, because the transition has been so gradual, the memory has had the aid of associations so naturally linked together, and thus, the thinking in English has imperceptibly passed over to the thinking in German, with hardly a consciousness of the change.

The principle on which this book is grounded, gives it a strong claim to every teacher's thorough examination. It will be found, too, we think, that the author has not only presented a new idea of much interest in itself, but has admirably carried it out in the practical lessons and exercises of his work.

We discover a few inaccuracies in the English, such as the best educated German might be liable to fall into. They are, however, very slight matters, and may be easily corrected in another edition.

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OUR LITTLE COMFORT, by the Author of "Wreaths and Branches for the Church," &c. 205 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.
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Also, in six volumes, of 64 pp. each, flexible muslin, at 12½c. per volume, or 75c. for the set.
CHRISTMAS AT HOME; and THE EBONY BOX, by the Author of "Little Flora," with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.
OUR OPPOSITE NEIGHBOR, by Sarah Roberts, with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.
MY TWO SUNDAY SCHOLARS. 48 pp., 18mo., muslin, flexible, 16c.; half mor., 12c.; paper covers, 4½c.
The G. P. E. S. S. Union and Church Book Society will also publish, about the 21st of January,
THE CHURCHMAN'S DIARY, for 1854—with several important improvements on the Diary of last year. It will contain distinct notation of all the Holy Days and Seasons of the Church; all Anniversaries and Meetings of Church Institutions, Conventions, &c; the Lessons for Daily Service throughout the Year; blank spaces for memorandums for each day, and blank pages at the end for Monthly Expense Accounts, and Miscellaneous Memoranda; also, a number of New and Valuable Tables.
Flexible roan covers, gilt edges, 37½c.; morocco tucks, 50c.
☞ Copies of the Diary will be forwarded by mail, post-paid, for the above-named prices, transmitted in postage stamps or otherwise, to
DANIEL DANA, Jr., Agent, &c.,
dec17tf 20 John street, New York.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY will commence, in a few days, the publication of a New and Complete System of Sunday School Instruction, entitled THE CATECHIST'S MANUAL. The first Six series will embrace the following subjects: The Holy Catholic Church; The Lord's Holy Temple; Divine Worship; The Lord's Day; Holy Days and Seasons; The Christian Ministry, &c.
The Series to follow will be upon The Liturgy; Reading the Scriptures; Morning and Evening Prayer; The Sacraments; Occasional Offices, &c.
The Subjects are broken up into Lessons of convenient length in the form of Questions and Answers, with Texts, Proofs, and References at the foot of the page. Each Section is also furnished with copious Notes and Extracts from Standard Church writers, specially intended to aid the Catechist in his labors in training the Young in the knowledge and obedience of the Truth.
SERIES I: The Holy Catholic Church. pp. 72. 18mo. 6¼ cents per copy. Address orders to DANIEL DANA Jr., Agent,
Dec. 17, 1853. tf 20 John street, New York.

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION & CHURCH BOOK SOCIETY, and for sale at their Depository, 20 John st., N. Y.
BOOKS OF INSTRUCTION, for Sunday Schools and Families, consisting of PRIMERS, READING LESSONS, CATECHISMS, BIBLE QUESTIONS, QUESTIONS ON THE SERVICES OF THE CHURCH, SHORT PRAYERS, &c., &c.
Books for the Sunday School and the Family Library.
THE LARGER LIBRARY, containing 227 volumes bound in half morocco. Total cost, $38,93. (Subject to a discount.)
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"For the many, we are satisfied that this is by far the best work on the controversy with Presbyterians (including questions fundamental to all Protestant sects) that has ever yet been written. It will be read by thousands and tens of thousands, to whom other books on the same subject would seem too dry to be either read or inwardly digested."
"The work, as a popular argument for the Church, cannot be fairly answered, nor do we believe that an answer will be attempted."—*The Church Journal.*
DAILY STEPS TOWARDS HEAVEN; or, Practical Thoughts on the Gospel History, and especially on the Life and Teaching of OUR LORD JESUS CHRIST, for every day in the year, according to the Christian Seasons; with Titles and Characters of Christ, and a Harmony of the Four Gospels. 2d Edition. 456 pp., 32mo., full roan, gilt edges. Price 63 cts.
"The object of the author of this work was to prepare a 'Manual so arranged as to furnish suitable thoughts for every day in the year, according to the Christian Seasons, for members of the Church of England.' * * We have seen nothing which appears so admirable; and the fact that it has already reached a third edition in England is a strong endorsement. We ask attention to it with those who would commune with their own hearts, and with the Father of their spirits."—*The Church Review.*
THE SACRAMENT OF RESPONSIBILITY; or, Testimony of Scripture to the teaching of the Church on Holy Baptism, with especial reference to the case of Infants and Answers to Objections. Price $8 per hundred.
"We are happy to announce this first and beautiful American edition of a Tract which in England has rapidly passed through six or seven. In both countries, our wisest and soundest Divines have pronounced it decidedly the best treatise on the subject that has appeared for many years."—*Banner of the Cross.*
LETTERS TO A MAN BEWILDERED AMONG MANY COUNSELLORS. By a Presbyter of Alabama.
"It takes a sensible, clear and strong view of the claims of the Church, and is written with uncommon ability."—*True Catholic.*
"A more admirable Tract than this we have seldom seen. It goes directly to the point, and with a downright honesty and plainness which cannot fail to secure the attention of those for whose use it was written. The letters are addressed to one who is supposed to have never been a member of any church, and to have no particular religious attachments; restless, uncomfortable, and carried about with every wind of doctrine. All such are kindly and faithfully pointed to 'the old paths,' and 'the good way' in which alone 'they can find rest for their souls.'"—*Banner of the Cross.*
A MANUAL FOR SPONSORS; by the Rev. A. D. Traver. 136 pp. 18mo. Muslin, 31c.; half morocco, 23c.; dark glazed covers, printed in gold, 16c.
A SELECTION OF PSALMS AND HYMNS, with appropriate music for the use of Sunday Schools. 16mo. pp. 160. Price 20 cents.
"The tunes are simple, and such as are generally known and sung in our churches, by which children will be trained to join with facility in the psalmody of our public worship. If we are not mistaken in the initials of the editor, it has been prepared by a most competent hand."—*Banner of the Cross.*
ALSO, a new and large stock of the cheapest and best editions of THE BOOK OF COMMON PRAYER, in plain and ornamented bindings, at prices from 12½ cents upwards.
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MISCELLANEOUS.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. TENNICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
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CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle Cases, SPY-Glasses, EYE-Glasses, and OPERA-Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers, Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15-6m

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 14-1y LUCIUS HART.

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24-1y J. DIXON, 808 Broadway, opposite 11th street.

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret* Clocks made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19-6m

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking-Horses, and other amusing and instructive Toys.
N. B. Clergymen and their families supplied at a discount.
oct15-6m J. KELLOGG.

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court-houses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1-1y

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
"This certifies that Mr. JOHN S. D'ORSAY has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.
WM. WATSON,
JAS. VAN NAMEE, } Committee.
Albany, October 1853. M. MERRILL, *Builder*,
"I cheerfully concur in the above statement.—S. PARKS. Pastor."
All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19-1y

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.
We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
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BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15-6m

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
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A WIDOW LADY OF EDUCATION Wishes a situation as housekeeper, or Governess, in a Church family, or as companion to an invalid lady, or would accept the situation of Matron in some public institution. Address post-paid "Applicant," Churchman office, New York. Jan. 21-tf

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side.) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1-1y

DRY GOODS, CLOTHING, &c.

HOLMES & CO., 711 Broadway, between Fourth-street and Washington Place, have received a full assortment of new Fall Goods of their own importation, and will continue to receive from auction and otherwise during the season, embracing in part the following, viz.:—
HOUSE FURNISHING GOODS—Bath, Whitney, and Rose Blankets, of all sizes; Marseilles, Dimity, and Toilet Quilts; Barnsley, and Irish Linen Sheetings of all kinds; 4-4, 6-3, 5-4, and 6-4 Yellow Linen; Shirting and Fronting, Linens of the best makes, warranted pure Linen; Towellings of all kinds; Damask Cloth Napkins, Table Damask, and Diapers; Linen and Woolen Floor Druggetts, 5-4, 10-4, 12-4, 16-4.
FLANNELS—Welsh, English patent, Saxony, and other makes; Men's, Ladies' and Children's Merino Vest and Drawers.
DRESS GOODS—Plaid and plain Silks, Merinos, Cashmeres, Thibet Cloths; figured and Plain de Laines; French, Scotch, Silk and wool, and Rawsilk Plaids, &c.
MOURNING GOODS—Bombazines, Mohairs, Alpaccas; Norwich and Canton Cloths; Black Gros de Rhines, Silk Poult de Soie Armures, &c., of the best manufactures.
MEN'S AND BOYS' WEAR—Cloths and Cassimeres, colored and black, fancy and plain; Vestings, Silk and Wool, &c.
BLACK AND COLORED SILK VELVETS—Colored and black French Cloths for Ladies' wear; Scotch, Berlin, and American long and square Plaid Wool Shawls.
HOSIERY AND GLOVES—English, Germany, &c., Cotton Silk, Merino, Wool and Raw Silk Hose; Kid Gloves, Bajon's best make; Lace and Muslin Curtains; Drapery Muslin; twilled, and plain Turkey Reds, colored Curtain Damask; French, English, and American Chintzs. Also a large assortment of Domestic Sheetings, together with an assortment of Dressmakers' Goods. The above for sale very low. nov12-3m

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz.:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10-tf between Warren and Chambers streets.

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, DRESS TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)
FRED'K A. GUNN. [sept17-1y] JAMES R. QUIN.

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling Bags. J. W. KELLOGG.
N. B. Clergymen and their families supplied at a discount. oct15-6m

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet.
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar 5-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

CHURCH SCHOOLS.

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
REFERENCES: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt. Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13-6m

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24-tf

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES,
The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16-tf

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

BELL FOUNDERS.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5-1y. West Troy, N. Y.

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

LIFE AND FIRE INSURANCE.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678**, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19-tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	1,348,708 64
Nett premiums received during the year 1852		$474,260 71	
Interest received during the year 1852		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72	216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847	$353 44		
" " 1848	3,188 06		
" " 1849	17,919 77		
" " 1850	91,040 09		
" interest on dividends	11,975 47		124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

CHURCH ORGANS.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5-tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29-tf

MUTUAL BENEFIT SOCIETIES.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 184 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853-4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."
TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl-p JOHN HECKER, Proprietor.

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